NINE SERMONS PREACHED

By that eloquent Divine of famous memorie, TH. PLAYFERE *Doctor in Divinitie.*

PROV. 10. 7.
The memoriall of the iuſt ſhall be bleſſed: but the name of the wicked ſhall rotte.

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To Sir Reynald Argal Knight.

RIght Worſhipfull and my eſpeciall good freind: How deſirous I haue bin to anſwer ſome part of your worthy curteſies, at leaſt by laying them open to the world, this ſmall remembrance may teſtifie for me: and how vnable I am to equall deſeruings, the ſame remembrance teſtifieth againſt me, whether I will or no; beeing borrowed from the monuments of a dead man, the onely glorie of his times while he liued. But it was fit that a farre greater gift then mine owne ſhould aſpire to be the inſtrument of your honour: and the teſtimonie of the dead, I tooke to be meeter euen in this

regard, becauſe that is as vnſuſpected, as your kindneſſe toward my ſelfe hath beene euermore vncorrupted. And no further diſturbing the harmonie of your beſt thoughts, or as you are wont to account it, diminiſhing the reward which is laid vp for you in heauen, by vntimely blazing merits vpon earth, I commit this *depoſitum* to your fauour and Patronage, my ſelfe alſo, and my endeauours: reſting alwaies at

Your Worſhips

diſpoſition.

D. C.

To the Reader.

WHat a losse the Church of God had by the death of D. Playfere, *I had rather the opinion of the world should determine, then my slender penne attempt to expresse. If euer those combinations of Vertue and learning, of Knowledge and Vtterance, of Wit and Memorie, of Reading and Vse, of Holesome and delightfull, of Schoole and Pulpit, of Old and New, or in one word to say, of Nature and Industrie, of humane felicitie and heauenly grace, concurred to make a Scribe perfect and absolute to the kingdome of God, we may not be so much our own back-friends (though we detract not from the fortune of places further off) nay we may not so impeach the honour of the giuer, nor disparage the worth of our friend*

depar-

departed, as to doubt but this was principally manifested in M. Playfere.

Who because he was but lent the world for a time, nay because he was redemanded sooner then his time. (if it were lawfull to controll the heauenly wisedome with that word Sooner, *but I meane in regard of the Churches vse, and that same* propter vos, *which made the Apostle to demur) I say since he was to be returned backe againe to his maker, and ouer-ripe perfection not to continue ouerlong, tt had beene to be wished, he had left behind him some more monuments of his trauailes, as wel comfortable to the suruiuers, as honourable to himselfe. Which whether he in his discretion, and because he had so resolued, was nice to doe, after the example of them that would write nothing, though verie able, or was then a doing most when God cal'd him, I cannot say. This which the good Reader will be loath perhaps to heare, I may not conceale, that these are the last of all his labours which are like to be diuulged. Into so small a compasse is that spirit now ranged, as to be as she sayes,* nus,

Phil. 1. 24.

Cornelia apud Proper. l. 4. eleg. 12.

En sum quod digitis quinque leuatur o-

or indeede not so much as a iust handfull,

which

which lately was not cõfinable within bounds too great for me to ſpeake of.

But the ſumme is this: (For I liſt not to defend his method of preaching againſt the Method maſters of our age, who me thinkes ſhould knowe either that of the Apoſtle, Diuerſitas donorum eſt, ſed vnus ſpiritus: *or that of the Prophet,* Laudate eum in tuba, laudate in cithara; *or if nothing will pleaſe them but what they doe themſelues, we muſt be faine to ſay as Craſſus did to Scevola,* Omnium igitur conciones tu conficies vnus, omnes ad te ſub tempus veniemus, &c.*) I ſay the ſumme is this: that as the Sun-light is pleaſanteſt toward the ſet, & the skilfull eare finds moſt ſtore of muſike in the cloſe: ſo this Sunne, this Swan, this ſweet ſinger of Iſrael, (for what leſſer tearmes can our loue affoard him? if any bring more we will not refuſe them) his laſt monuments, and his laſt labours, that the world may euer hope for, ſhall finde we truſt the dearer intertainment.*

A SERMON PREACHED AT WINSOR before the Kings Maieſtie, the 11. day of September. 1604.

Matth. 4. 4.

Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

CHriſt our Sauiour came into the world, to diſſolue the workes of the Deuill. Now how thoroughly he would afterward deſtroy the deuill, and all his workes, he gaue a taſt, as it were, in this his firſt encounter. Wherin we may note what great difference there is betweene the firſt Adam, and the ſecond. The firſt Adam was in Pa-

radise, a place of all abundance and pleasure: the second Adam in the desart, a place of all scarcitie and want. The first was full, and so the lesse needed to eate the forbidden fruit: the second fasting, and so the easilier drawne to make himselfe meate. Yet the first, though he were in Paradise, and full, when his wife intised him to eat the aple, tooke it and ate it: but the second, though he were in the desart, and fasting a long time, when the deuill enticed him to turne stones into bread, would not yeeld to him, but said, *Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.*

Howbeit as Christ herein was contrarie to Adam; so he agreeth very well with Iob. Holy Iob was vpon a dung hill: Christ was in the desert. Iob had fasted seauen daies, and seauen nights: Christ had fasted fortie dayes and fortie nights. Iob when his wife enticed him to curse God and die, would not, but said; Thou speakest like a fooliſh woman: Christ when the tempter entised him, not to curse God and die, but

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to distrust God rather then he should die, would not, but said, Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

Where, before we goe any further, it will not be amisse to assoyle one question, Why our blessed Sauiour at his mothers requeſt turned water into wine, and yet at the deuils requeſt would not turne stones into bread. But the answer is easie enough. This beginning of miracles, saies S. Iohn did Iesus at Cana in Galile, and his Disciples beleeued in him. Two ends therefore did he propound to himselfe in working that miracle. The encreaſe of his owne glorie, and his disciples faith. Now here, neither of these two endes could be attained: For how should he not haue disgraced his glorie, if he had shewed any vaine glorie? If thou be the sonne of God, saies the tempter, commaunde that these stones be made bread. So that his temptation tended onely to this ende, to make the sonne of God vain-glorious. Againe, how could we haue beene perswaded by him, if he

had beene perswaded by the deuill? For he might haue seemed to haue done this miracle not onely by the deuills appointment, but by his power. The summe is this therefore, To conuert any poore soule vnto God, or to make a sonne of God, he would haue done it; vaine-gloriously to shewe himselfe the sonne of God, he would not doe it; but said, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

The word man is verie materiall: As if he should haue said, Any ordinarie man liueth not by the bread; but by the power, and strength, and as the Prophet calleth it, the staffe of bread, which God giueth it. Now if he that is but a bare man liueth rather by the blessing of God, then by the bread; much lesse neede I presume vpon vnlawful meanes, that am both man and God Againe, we must obserue that by The word which proceedeth out of the mouth of God, we are not to vnderstand the written will or word of God, but the secret counsell and decree of God, in preser-

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uing and sustaining his creatures: For example, if the word haue gone out of Gods mouth, and if God haue set it downe, and saide it, that I shall liue as well without bread as with bread, so it shall be. Or if God in his prouidence haue prouided that a stone shall nourish mee as well as bread, then I shall not need to distrust his goodnesse, or to vse vnlawfull meanes for my releefe. For, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

There are two places of Scripture, which are fit commentaries vpon this text. The first is written in Ecclesiastes: cap. 9 v. 11. I returned, saies Salomon, and I sawe vnder the sunne, that the race is not to the swift: nor the battell to the strong: nor yet bread to the wise: nor also riches to men of vnderstanding: neither yet fauour to men of knowledge.

Firſt, saith the Preacher, The race is not to the swift. Asahel was as swift of foot as a roebuck, yet Abner met with him, smote him vnder the fift rib, & slew him. So that the swiftest that is may 2. Sam. 2. 18.

sometimes be ouertaken. It is not in
Rom. 9. 16. him that willeth, or in him that runneth,
but in God that sheweth mercie, *Nec*
curentis, Nec volentis, saies S. Paul: but
a noble man giues it for his word, *Nec*
volentis, nec volantis: It is not in him
that willeth, or in him that runneth, yea
though he could runne as fast as a bird
can flie; but in God that sheweth mer-
cie. Therefore man getteth not the race
by swiftnes onely, but by the mercie of
God: Man liueth not by bread onely,
but by euery word that proceedeth out
of the mouth of God.

Secondly, saith the Preacher, The
battell is not to the strong. Golias was a
mightie strong gyant: His height was
1. Sam. 17. 5. sixe cubits, and a hand breadth: he had
an helmet of brasse vpon his head, and
a brigandine vpon his bodie: and the
weight of his brigandine was fiue thou-
sand shekels of brasse. He had bootes of
brasse vpon his legs: & a shield of brasse
vpon his shoulders. And the shaft of his
speare was like a weauers beame: and
his speare head weighed sixe hundred
shekels of yron: & one bearing a shielde

went

went before him. Wherefore thinke you is all this furniture so particularly set downe? Wherefore, say you? Marry to shewe, how great strength, the Lord if the word haue proceeded out of his mouth, can ouercome with weakneſſe. For so little Dauid confeſſeth; Thou commeſt to me, saith he, with a sword, and with a speare, and with a sheild, but I come to thee in the name of the Lord of hosts. This name of the Lord of hosts, this mightie word proceeding out of Gods mouth, stroke the stroke. Euen as holy Dauid humbly confeſſeth, saying, We got not the victorie by our owne sword, neither was it our arme that did saue vs: but thy right hand, O Lord, and thine arme, and the light of thy countenance, becauſe thou hadſt a fauour vnto vs. So that man getteth not the battell by strength onely, but by the fauour of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God. v. 45. Psal. 44. 7.

Thirdly, saith the preacher, Bread is not to the wise. One would thinke him but a simple wise man, that can not by

his wisedome prouide himselfe bread, that is, sufficient maintenance for his estate. Yet thus it falleth out oftentimes. Luk. 15.17. The prodigall child was wise enough. Beeing but the yonger brother, he handled the matter so, as that he got of his father an equall portion of goods with his elder brother. But what came all his wisedome to in the ende? Forsooth at length he was driuen to such shifts, that for want of bread he was faine to eate husks with the hogges. And then he saide, How many hired seruants in my fathers house haue bread enough, and I starue here for hunger? Thus falleth it out many times with thē that are wise to follow their owne pleasures, and not to serue God. But with the seruants of God it is not so. Therefore saith the Princely Prophet, I haue beene young, and now am old: yet did I neuer see the righteous forsaken, nor their seede begging their bread. So that man getteth not bread by wisedome onely, and when he hath gotten bread, Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Fourthly,

Fourthly, saith the preacher, Riches are not to men of vnderstanding. That rich man in the Gospell wanted not greatly any vnderstanding. When he had so much riches, that he could not tell what to doe with them, he resolued to pull downe his olde barnes which were too little, and to build bigger. But what saide the answer of God? Thou foole, this night shal they take away thy soule from thee, and then, whose shall thy goods be? Wherfore he that thoght himselfe of great vnderstanding before, is here declared to be foole, and a poore foole also, hauing not so much as his soule left to helpe him. The losse whereof can not be recompenced and counteruailed with winning the whole world. A mans life then doth not consist in the aboundance of those things which he possesseth. But the louing kindnes of the Lord is better then riches, better then liuing, yea better then life it selfe. For in God onely we liue: And onely the blessing of god maketh a man rich. Whereupon we may conclude, that man getteth not riches by

Luk. 12. 20.

Psal 63. 4. Prou. 10.

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vnderstanding onely, but by the blessing of God: Man liveth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

Lastly, saith the Preacher, Fauour is not to men of knowledge. It seemeth that a man of knowledge and learning should obtaine fauour and acceptance, whersoeuer he becommeth. But it is not so. Oftentimes, either he getteth none, or else he looseth that which he hath gotten. *Haman* a man of great knowledge, and authoritie, and fauour with his Prince. Yet becausse he abused this fauour to the oppression of Gods people, and of true religion, therefore he lost it. And that mischiefe which he imagined against others, lighted vpon his owne pate. Indeede when God hath appointed any one to be a notable instrument of his glorie, either in Church or Common-wealth, then sodainly the Lord giueth him extraordinarie fauour. So he gaue Ioseph fauour with King Pharao: so he gaue Mardocheus fauour with King Assuerus. For fauour and promotion commeth neither from the

Ester 7. 10.

East.

East, nor from the West, nor from the North, nor from the South, but God it is which setteth vp one, and casteth downe an other. He, as the blessed Virgin singeth in her Magnificat, casteth down the mightie from their seats, and exalteth the humble and meeke. Wherfore man getteth not fauour by knowledge onely, but by the fauour of God: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God. Luk. 1. 52.

This doctrine teacheth vs, that if we haue gotten the race, gotten the battell, gotten bread, gotten riches, gotten fauour, we should not ascribe these things to our owne sacrifices, to our owne strength, to our owne wisedome, to our owne vnderstanding, to our own knowledge, but to the grace of God, and the blessed word proceeding out of his mouth. Thus the Prophet exhorteth, saying, Let not the wise man glorie in his wisedome, nor the strong man in his strength, but let him that glorieth glorie in this, that he knoweth the Lord. Now no mã knoweth the Lord, but he which

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knoweth that all good successe he hath in any thing, cõmeth of the Lord. And thus much for the first place of Scripture, which is a commentarie vpon this text. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

The second place of Scripture is written in the Prophet *Hagge*. Ye haue sowen much, and bring in little: ye eat, but you haue not enough: ye drinke, but ye are not filled: ye cloth you, but ye are not warme: and he that earneth wages, putteth the wages into a broken bagge. cap.1.6.

First, saith the Prophet, Ye haue sowed much, and bring in little. Almightie God for the sinne of the people maks many times the heauens brasse, and the earth yron. So that neither the heauens droppeth downe seasonable showres, neither doth the earth bring forth her encrease. When one came to a heape of twenty measures, there were but ten, saith this our Prophet: when one came to the winepresse for to drawe out fiftie vessels out of the presse, there were but twentie. This is to sowe much, and cap.2.17.

bring

bring in little, to looke for twentie measures, and finde but tenne: to looke for fiftie vessels, and find but twentie. On the other side, holy Isaac sowing in the land of king Abimeleck, gained euery yeare an hundered fold: so mightily saith the Scripture, did the Lord blesse him. For except the Lord build the house, they labour but in vaine that build it: and except the Lord till the field and sowe the seede, they labour but in vaine that sowe it. Paul planteth, Apollo watereth, but God giueth the encrease: which is true not onely in the spirituall watering of the word, but also in naturall planting and sowing seede. So that man bringeth not much in by sowing onely, but by the encrease which God giueth: Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God. Gen. 26. 12.

Secondly, saith the Prophet, Ye eate, but ye haue not inough. Many there are which want for no eating, but like that rich glutton fare deliciously euery day: yet it is smally seene by them. But as those seuen leane kine hauing deuoured Gen 41. 21.

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the seuen fat, were neuer a whit the fuller; so these. Wheras holy *Daniel* hauing nothing to eat but poore pulse, nothing to drinke but cold water, looked more cherefully and beautifully, then any of the children which did eat of the portion of the kings meate. And that the Dan.1.15. Eunuch saw well inough, and confessed at the tenne daies ende. Therefore a Psal.37.16. little thing which the righteous inioyeth, is better then great riches of the Prou.15.16. wicked. Better is a litle with the feare of the Lord, then great treasure & trouble therewith. Better is a dry morsell Prou.17.1. if peace be with it, then a house full of Prou.15.17. sacrifices with strife. Better is a dinner of greene hearbes where loue is, then a stawled oxe and hatred therewith. In conclusion then, Man hath not inough by eating onely, but by the peace and and loue of God. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Thirdly saith the Propher, Ye drink, but ye are not filled. Many consume, and as we say, drinke downe their whole patrimonie. Like the horseleach they euer

say, Giue, giue: like the man in the Gospell, that had the dropsie, they drinke still, and the more they drinke the more they list. Committing in the meane season two sinnes, forsaking God the fountaine of liuing waters, and digging to themselues pittes that can hold no waters. Ier.2.13.

On the other side, *Elias*, when as the Angel brought him a cake bakt on the hatth, and a pot of water, was so fully satisfied with these, that he went in the strength of this meate and drinke fortie daies vnto Oreb the mount of God. 1. Reg.19.6. Could such a small pittance of bread and water of it selfe sustaine him so long? No marrie. What was the matter then? The word that proceeded out of Gods mouth had appointed so, that one cruse of water should suffice him all that time. Whereby we see, that man is not filled with drinking only: Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Fourthly, saith the Prophet, Yea cloth you but you are not warme. *Peter Martyr* sheweth, that clothing doth Commentar. in 2. Reg. 1.

keepe

keepe the bodie warme two waies: By keeping in the naturall heat of the bodie: and by keeping out the accidentall cold of the ayre. Now though this be the porpertie of cloathing, yet God as it pleaseth him, can suspend the effect of it. whereupon he saith, I will take away my corne in the time thereof, and my wine in the season thereof, and I will deliuer my wooll and my flaxe. Signifying that euen when the corne is come to the ripenesse, and the wine now readie to be drunken, God will depriue them of it. But especially we must marke that he sai's, I will deliuer my wooll and my flaxe. whereby he teacheth vs, that God hath as it were, if I may so say, bound all his creatures prentises to vs, to preserue vs, and serue vs, if we serue him. But in case we serue him not, then the creatures are deliuered, and are bound no more to serue vs. The wool and the flax contrarie to their nature will not serue our turne, if we contrarie to grace rebell against God. Whereas Iohn Baptist hauing a garment of Camels haire, and a girdle of

Hos. 2. 9.

liberabo lanam meam & linum meum.

lea-

leather about his loynes, was well enough. This leather serued him to as good vse as flaxe, and the Camels haire kept him as warme as wooll. Man therefore is not warme by clothing onely, but by vertue of God annexed to the clothing. Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Lastly, saith the Prophet, Hee that earneth wages putteth the wages into a broken bagge. We see in the world many mē haue great fees, great offices, great reuenues, and yet can scarse keep themselues out of debt. Other some, haue but verie small wages, and yet maintaine themselues well inough, and helpe their poore freinds also. Onely the word that proceedeth out of Gods mouth, makes this difference. As we may see in Iudas. Who indeed earned wages, but seeing it was the wages of vnrighteousnesse, therefore it run out of the bagge as fast as it was put in: For first, when he had it he could not hold it in his hands, but brought it backe againe, saying, I haue sinned in betray- Matth.27.3.

ing innocent blood. Then himselfe went and made away himselfe, and that which is fearefull but once to name or mention, all his bowells gushed out: There is a broken bagge. But the Patriarch Iacob, earning wages verie hardly, to wit, seruing fourteene yeares for his vncles daughters, and sixe yeares for his lambs, in all twentie yeares, in the ende filled his bagge full. And though Laban changed his wages tenne tims, yet he could not one time change that blessing of God, which was alwaies vpon him. And though he allotted his nephew onely the spotted lambs, which commonly were verie fewe to his wages, yet the word proceeding so out of Gods mouth, this prooued an infinite gaine vnto him. Whereupon the blessed Gen.32.10. Patriarke humbleth himselfe in true humilitie and thankfulnesse to God, and saith, O Lord, I am not worthie of the least of all thy mercies: for with my staffe came I ouer this Iordan, but now doe I returne with two troups. O that we had such good soules, such thankefull hearts in vs, as that euery one of vs would in

like

like sort confesse and acknowledge his owne vnworthinesse, and the wonderfull worth and wealth of Gods mercies. O Lord, sai's he, I am not worthy of the least, or I am lesser then the least of all thy mercies. He makes no mention of his owne paines and trauailes, though they had beene verie great in that long seruice, but onely of the mercies of God. These were the only cause that his bagge was so full. Wherefore man filleth not his bagge by earning wages onely, but by the mercies of God. Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.

This teacheth vs, that whether we sow, or eate, or drinke, or cloath vs, or earne wages, we must doe all to the glorie of God. And all we doe to the glorie of God, when we referre the glorie of all we doe to God. Not sacrificing to our owne yarne, as the Prophet speaketh, or kissing our owne hand: but kissing the sonne, and offring vp to him onely the sacrifices of praise and thanksgiuing at whose hand we receiue all

good things. For it is not our painefull sowing that giues vs a plentifull crop: not our eating that feedeth vs: not our drinking that satisfieth vs: not our clothes that warme vs: not our earning wages that filleth our bagge: but the good word that proceedeth out of Gods mouth, which blessed all these things vnto vs. Therefore as we must not beginne any of these without grace-saying: so we must not ende any of them without thanksgiuing. And thus much for the second place of Scripture, which is a commentarie vpon this text: Man liueth not by bread onely, but by euery word which proceedeth out of the mouth of God.

To make good vse then of all that hath beene spoken, I shall desire you to obserue foure points. First, that God can worke great matters with small meanes. Thus saith our Lord; When I brake the fiue loaues among fiue thousand, how many baskets full of broken meate tooke ye vp? they said vnto him, Twelue. And when I brake seauen among fowre thousand, how many bas-

Mar.8.19.

kets

kets of the leauings of broken meate tooke ye vp? and they said, Seauen. Certainely there is no reason in the world that seauen loaues should satisfie fowre thousand, and much lesse, that fiue loaues fiue thousand. But Christ hauing giuen thanks and blessed the bread, did that by the might of the word proceeding out of his mouth, which by the naturall power and condition of the bread could neuer haue beene done. Therefore also he repeateth it, and questioneth with his disciples about it. That by their confession and report, all the Church afterwards might beleeue, that God can worke great matters with small meanes, and that Man liueth not by bread onely, but by euerie word which proceedeth out of the mouth of God.

Secondly, that God can work strong matters with weake meanes. What a strong violent matter is it, to pull the soule of any one sinner out of the bottome of hell, and out of the iawes of destruction? yet this God doth. But how doth he it? This strong matter, howe

doth he worke it? By the weakest means that may be. We haue this treasure, 2. Cor. 6. 7. saith the Apostle, in earthen vessells, that the excellency of that power might be of God, and not of vs. O marueilous words, That the excellencie of that power might be of God, and not of vs. For if Angels were sent to preach vnto vs, it might be thought, that the conuersion of sinners consisted in the excellencie of the Angels ministrie, not in the power of Gods word. Now simple and sinnefull men, such as our selues are, no better then earthen vessels, bringing such a treasure vnto vs, the excellencie of this worke must needs be wholly ascribed to God. And as it is in spirituall foode, so it is in corporall. It is not the teacher, but the doctrine taught: or rather not the doctrine barely taught neither, but the diuine operation of Gods spirit working with the word which conuerteth the soule. And so it is not the bread onely, but the blessing of Gods grace vpon the bread which sustaineth our life. Thus God can worke strong matters with weake meanes; and Man

liueth

liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Thirdly, that God can worke some matters with no meanes. When King Asa saw himselfe ouerpressed with the multitude of his enemies, he praied thus to God; O Lord, it is all one with thee, to saue with many, or with no power. If he had said with many, or with a small power, it would haue beene plaine. But with many, or with no power, is verie wonderfull. Or rather it is no wonder at all, seeing it is spoken of God, with whom it is a verie ordinarie matter to saue, not onely as well with a small or a weak power, as with a great or a strong power, but also as well with no power, as with some power. It is a good carpenter, who hauing crooked and rough timber put into his hands, can hew it and make it fit for the building. Onely the creator of all, it is which can worke, hauing no matter at all to worke vpon. The ordinarie meanes for plants and hearbs to growe by, is raine: Yet God prouided for Adam plants and herbes

2.Chr.14.11.

Gen.2.5.

before euer it had rained. The vsuall meanes for light is the sunne, Howbeit God created light before he made the sunne. Light the first day, the sunne the fourth day. We see then that God is tied to no meanes. God can saue with no power, as wel as with some power: God can giue vs hearbs with no raine, as wel as with some raine: God can giue vs light without any sunne, as well as with the sunne: God can feede vs if it please him, as well with no bread as with bread. Therefore God can worke some matters with no meanes; and so Man liueth not by bread onely, but by euery word that proceedeth out of the mouth of God.

Gen.1.3.

Fourthly, that God can worke other-some matters with contrarie meanes. He can not onely shewe vs light without any sunne, but also bring light out of darkenesse. So our Sauiour, when he went about to cure him that was borne blind, tempered spittle and clay, and put it vpon his eyes. This plaister seemes more likely to put out his eyes which sees, then to cure his eyes who is

1.Cor.4.6.

Iohn.9.6.

blind.

blind. Yet this is the power of the word proceeding out of Gods mouth. So the Prophet Elizeus, when colloquintida was put into the pot, by casting in a little meale into it, made of ranke poison a wholesome broth. So, when the Israelites wanted bread in the desert, God sent them Manna from heauen; and Moses said vnto them, This is the bread which the Lord hath giuen you to eate. Many things here were contrarie to nature. One thing especially, that the dew which made the manna, fell in the morning, whereas other dewe vseth to fall in the euening, and ascend in the morning. Therefore Moses putteth Israel in minde of this strange miracle afterward; God made thee hungrie, and fed thee with Manna, saith he, which thou knewest not, neither did thy fathers know it, that he might teach them that man liueth not by bread only, but by euerie vvord that proceedeth out of the mouth of the Lord, doth a man liue. Christs answer then to the tempter is, as if he should haue said; I vvant novve bread in the desert, as long ago the Israelites

2. Reg 4. 40.

Exod. 16. 15.

Deut. 8. 3.

lites wanted it. But God by his word prouided for them. Therefore I neede not incroach vpon vnlawfull meanes, but depending still vpon his prouidence, I shall neuer want. For God can worke great matters with small meanes, strong matters with weake meanes, many matters with no meanes, and some matters with contrarie meanes. So that Man liueth not by bread onely, but by euerie word that proceedeth out of the mouth of God.

And yet this is no doctrine of idlenesse and securitie neither. As we must not by diffidence or distrust in god, vse vnlawfull meanes: so we must not by presuming vpon god, neglect lawfull meanes. That we be not to distrustfull we are sent to the lillie, and yet that we be not too negligent we are sent to the ant. S. *Paul* knew right vvell, neither he nor any of his companie should be cast away in that shipvvracke; yet for all that, he did not lay him dovvne vpon a pillowe and sleepe, but he vsed all good meanes for the safetie of the companie. He cast out the wheat and the

Act. 27.

tack-

tackling of the ſhip: he looſed the rudder bands, and hoyſed vp the main ſaile. And when the ſhip was ſplitted, he perſvvaded ſome by bords, and other by other peices of the ſhip to ſvvim ſafe to land. The more to blame vvere they yeſternight, which when they might haue done good, ſtood by ſtill and looked on. As though it were a diſparagement, or rather it vvere not a verie honourable part for any to helpe in a common danger? Or as though the fire which vvas kindled by negligence, ſhould haue beene extinguiſhed with negligence alſo. Yea rather the Lord did by his fire, chaſtice the negligence of ſome, that he might ſtirre vp the diligence of all. No leſſe blame worthie was the vvhole towne, which ſtanding ſo neere the royall preſence of the Kings Maieſtie and the Queenes maieſtie, yet vvas vtterly vnprouided of all helpe in this caſe. No buckets, no hookes, no ladders, no axes, could be gotten; no carpenters could be heard of, which might haue done moſt good at ſuch a time. So that if the mightie and merci-

Then was a fire in Winſor towne.

full

full word proceeding out of the mouth of god, had not helped in neceſſitie and time of neede, ſuddainly caulming and ſtilling the wind, euen at that very inſtant, which had beene buſie all the day before, no queſtion it had growne to a farre greater dammage and danger. But I am ill aduiſed to meddle with theſe things. I make no doubt but order will be taken, though I hold my peace, that hereafter the towne for all ſuch caſualties be better prouided. Therefore here I ende. God for his mercie ſake grant that neither by too much preſuming confidence we may neglect the lawfull meanes, nor yet by too much diſtruſting diffidence vve may vſe vnlavvfull meanes, but that depending vpon thy prouidence O Lord, we may diligently followe the workes of our calling, and ſo continually receiue a bleſſing from thee, thorough Ieſus Chriſt: to whom with the Father, and the holy Ghoſt, be all praiſe, and glorie, novv and euermore. Amen.

FINIS.

A SERMON

PREACHED AT HAMPTON Court before the Kings Maieſtie, the 23. day of *September*. 1604.

2. Cor. 4. 17.

The momentarie lightnes of our affliction, worketh vs a ſurpaſſing exceeding eternall weight of glorie.

SAint Peter foretelleth that ſome ſhould pervert S. Pauls Epiſtles to their ovvne damnation. Such are they of the church of Rome. Among other places of S. Pauls Epiſtles, they doe notably peruert this. For out of that the Apoſtle ſaith, Affliction vvorketh glorie; they endeauour to con-

2. Pet. 3.

clude,

clude, that the patience of the Saints, and other their vertues, merit euerlasting life. But first the word, To worke, is verie generall and signifieth not onely causes properly so named, but also any antecedent, though it be but an adiunct or an accident. Againe, the Apostles words elsewhere are these. I suppose that the afflictions of this life, are not worthie of the glorie which shalbe reuealed. Wherefore they might haue done well, to chuse some indifferent construction which would haue reconciled both these places together, rather then to embrace such an exposition of the one, as doth iustle, nay quite thrust out the other. S. Bernard doth thus, saying, that good workes, are not any cause meriting a kingdome, but onely a way directing to a kingdome. For seeing they are no cause, neither haue any correspondence, or proportion in them in respect of the glorie to come, therefore the Apostle saith, The afflictions of this life are not worthie the glorie that shalbe reueiled. And yet againe because the possessing of our soules in patience

Rom. 8. 18.

Via regni, non causa regnandi.

tience, is a way directly tending to the saluation both of our soules and bodies, therefore he saith, The momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall weight of glorie. To which our Saviour subscribeth in these words, The gate is straight, and the way narrowe which leadeth vnto life. This straightnesse therefore and narrownesse of affliction, is not a cause which deserueth, but a gate or a way, which leadeth vnto life. So in an other place we haue, that by many tribulations we must enter into the kingdome of heauen. Not by many tribulatiõs, no not by any tribulations, we must merit heauen, but by many tribulations as by a gate or way, we must enter into the kingdome of heauen. And in this sense S. Paul saies, The momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall waight of glorie.

But now though this sentence doe not confirme any Popish error, yet it doth excellently comfort any distressed and afflicted. For it exhorteth vs to be

pa-

patient in all afflictions, and that for foure reasons. The two first drawn from the nature of our affliction, the two last from the nature of that glory, which shalbe the reward of our affliction. The first is, because our affliction is momentarie: the second, because our affliction is light: the third, because our glorie shalbe eternall, yea surpassing eternall: the fourth, because our glorie shall bee weightie, exceeding waightie. And therefore he saith, The momentarie lightnesse of our affliction, worketh vs a surpassing exceeding eternall waight of glorie.

I need not here make any Apologie for my selfe, nor yet render any reason, why I discourse of pouertie, before the rich, of affliction, before those that are euery way flourishing. This point was cleared so reuerently and so learnedly of late in this high presence, that I am sure it must needes be yet well remembred. Certainely though ye haue not beene afflicted heretofore, neither are at this time, yet beeing men, yee may be hereafter. Wherefore it is not

My L. Almner, Bishop Watson vpon these words; The poore many daves are alwaies euill, Prou. 15.15.

amisse,

amisse, that we all learne the doctrine of patience in tribulation. Partly that we may be more thankefull to God, if hitherto we haue not beene afflicted and plagued like other men: Partly that if any time of affliction happen hereafter, as any griefe, any losse, any sicknes, or such like, we may be prepared aforehand, and as it were armed with patience to endure it. For the momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall waight of glorie.

First, our affliction is momẽtary: Wel sai's Eucherius, Nothing is of great importance, which is of small cõtinuance. Now our whole life is very short. What is our life, saith S. Iames? It is a vapour which for a time appeareth, but anon after vanisheth away. Therefore saith the Prophet, O Lord, thou knowest my life, as it is in the Septuagint: but as it is in the Hebrewe, Thou knowest my flitting. And therefore seeing our whole life is but a vapour, or a flitting, certenly our afflictions which are all comprised within the compasse of this life,

Nihil est magnum vt, quod breue tempore.

Iam. 4. 14.

Psal. 50. 3.

must needes be much more momentarie. All affliction, as the Apostle writeth, for the present seemeth not to be ioyous but grieuous; but afterward it bringeth forth the quiet fruits of righteousnesse to them that are exercised thereby. He saith not that affliction is, but that it seemeth to be. So that affliction seemeth to be one thing, and is indeede an other. It seemeth to be grieuous, it is indeed ioyous: it seemeth to be troublesome, it is indeede comfortable; it seemeth to be long and tedious, it is indeed momentarie and short. Euen uen as God himselfe determineth this matter; for a moment, saith he, in mine anger, for a little season haue I hid my face from you; but in euerlasting mercie will I turne vnto you againe. That we should not doubt of this doctrine, he redoubles the promise, for a moment, for little season. Therefore the Princely Prophet say's plainly. Heauinesse may endure for a night, but ioy commeth in the morning. As the two Angels then that came to Lot log'd with him for a night, and when they had

Heb. 12. 11.

Esa. 54. 8.

Psal. 30. 6.

had dispatch't their errand, went away in the morning: so afflictions, which are the Angels or the messengers of God. God sendeth afflictions to doe an errand vnto vs, to tell vs, we forget God, we forget our selues, we are too proud, too selfe conceited, and such like: and when they haue said as they were bid, then presently they are gone. Whereupon we read, that the spirit of life returned into the two witnesses which had beene slaine by the beast, after three dayes and an halfe. Why after three dayes and an halfe? To teach vs, that affliction and persecution may perhaps tyranize ouer vs three dayes and an halfe, but they shall not fill vp the whole fowre dayes. For the elects sake those dayes shall be shortened. Agreeably to that which Iohn Baptist begun his preaching with, Repent; for the kingdome of heauen is at hand. Repent, that's a matter of mortification and affliction to the flesh. For the kingdom of heauen is at hand, That's a matter of comfort and ioy. So our Sauiour, Behold I come quickly, and my reward with mee: if

Gen. 19. 1.

Reu. 11. 11.

Math. 24. 22.

Math. 3. 2.

Revel. 22. 12.

Christ will come quickly, then affliction will be gone quickly. Thus momentarie is our affliction: For our whole life is short, much more then the afflictions of this life: affliction is grieuous but for the present: heauineſſe endureth but for a night: perſecution laſteth but three dayes and an halfe: the kingdome of heauen is at hand, therefore deliuerance is at hand: Christ will come quickly, therefore affliction will be gone quickly. Wherefore ſeeing our affliction is ſo momentarie, let vs be patient in affliction: For the momentarie lightneſſe of our affliction worketh vs a ſurpaſſing exceeding eternall waight of glorie.

Secondly, our affliction is light. Almightie God ſetting forth his owne excellencie, ſaith, Who hath meaſured the heauens with his ſpan, and the waters with his fiſt? By the heauens are meant the diuine bleſſings of God; by the waters, afflictions & woes. Thoſe he meaſureth with his ſpan, which is a longer meaſure: theſe with his fiſt, which is a ſhorter meaſure. So that the Lord is as I may ſay a rhetoritian, verie plentifull

Eſa.40.12.

and

and copious in his blessings; he measureth them with his spanne: But he is a logitian, more short and sparing in his afflictions, these he measureth with his fist. For in the hand of the Lord there is a cuppe, the wine is redde, and full mixt, he powreth out of the same: as for the dregges thereof, the wicked of the earth doe drinke them vp. First, we drinke not this cup onely full of redde wine, that is, of the wrath and indignation of God, but mixt with diuerse comforts otherwise. Then besides we meddle not with the dregs. Vpō the vngodly he shal raigne snares, fire, & brimstone, storme, and tempest, this shall be their portion to drinke. We drinke only a little of the vppermost. And therefore he saith, God powreth out of the same. That after we haue suffered a *modicum*, as S. Peter speaketh, we may then enter into glorie. According to King Dauid his prayer, Comfort vs, O Lord, now for the time wherein thou hast afflicted vs, and for the dayes wherein we haue seene euill. Hierome noteth that hauing first said wherein thou hast

Psal. 75. 9.

1. Pet. 5. 10.

afflicted vs; he expounds it after by these words, wherein we haue seene euill. Therefore that which *Acteon* wished, that he might see only his hounds hunting, and not feele it, that happeneth indeede to vs. Our affliction is, not a feeling of euill neare at hand, but onely a feeling of it a farre off. As the Persian Kings children in their minoritie, if they had committed a fault, were not corrected themselues, but onely sawe some of meaner birth chastised before them: so God teacheth vs to take heed, rather by other mens, then by our own harmes. And looke how Abraham laid nothing but wood vpon his sonne Isaac, carrying the knife and the fire himselfe: after the same sort dealeth our heauenly father with vs. He laieth vpon vs wood without a knife. The Phisitian saith, that is the best exercise which is *ad ruborem, non ad sudorem*, refreshing the spirits and stirring vp the blood a little, but not putting a man into any great sweat. But the diuine may say, that is the best affliction, which is *ad sudorem, non ad sanguinem*. Therefore God laieth

Psal. 90. 15.

vellemque videre, non tiam sentire, Ouid.

laieth vpon vs wood *ad sudorem*, to make vs sweat, In the sweat of thy browes shalt thou eat thy bread; not a knife *ad sanguinem*, to make vs bleed, Ye haue not yet resisted vnto blood. God laieth vpon vs vvood without fire. Now wood without fire, is not greatly dangerous. Or say he lay vpon vs both wood and fire: yet the voice of the Lord deuideth the flame of fire. For in the flame of fire naturally there is heate and light. But notwithstanding, the omnipotent voice of the Lord dinideth these, one from the other. As the cursed in hell shew, and the elect vpon earth. I am tormented in the flame, saith Dives. Theres heat but no light. Contrariwise the three children in the furnace shined as Angels for light, but were so farre from heat, that no one haire of their head, or of their apparell perished. When Moses saw a bush burning and not consumed, he saide, I will goe, and see this great vision. A great vision indeede. There vvas a flame of fire. Els hovv vvas the bush burning? There vvas light. Els hovv did Moses see it? There vvas no

Gen. 3. 19.

Heb. 12. 4.

Exod.3.2. heat. Els how was not the bush consumed? Yet in euery faithfull one afflicted you may see this great vision. The voice
Psal.97.11. of the Lord in his affliction, as in the flame of fire, diuideth the heat from the light. So that he is not consumed by the heat, (nay rather his infirmities and carnall concupiscences are consumed thereby) but onely illuminated by the light. According to that, Onely vexation giueth vnderstanding. And in an other place, Light is sprung vp to the righteous, and ioy to them that are true of heart. Thus ye see how tenderly our deare father dealeth with vs, He laieth either no fire at all vpon vs, or else no burning fire for heat, but onely a blasing fire for light. To make short. Many hands (as we say) make like worke. Now wee haue many comparteners and fellowes which make the labour of our affliction light. First, all creatures sigh and grone with vs; Then,
Rom.8.22. all the faithfull beare one an others
Gal.6. burthens, and so fulfill the lawe of
Psal.91.11. God. Thirdly, the good angels haue a charge giuen them of vs, that we hurt

not

not our foot at any time against a stone. Next, God the father biddeth vs cast our burthen vpon him, and promiseth to nourish vs. Fiftly, the holy Ghost helpeth our infirmities, and helpeth them euen when we are readie to be oppressed by them. Lastly, God the sonne setteth to his hand likewise, and saith, Come vnto me all yee that labour and are heauie loaden, and I will refresh you: take my yoake vpon you; for my yoake is easie, and my burthen is light. As if he should haue said, To drawe in the yoake without me, would be a hard matter; and to beare the burthen without me, would be aboue your strength: but if you come to me, if you drawe and beare with me, I will refresh you; For my yoake is easie, and my burthen is light. Thus light is our affliction. For God measureth to vs the water with his fist, which is the shorter measure: he causeth vs to drink of the cup no otherwise but as it is mixt with many comforts; he maketh vs not swallow vp the lees of it, but onely a little *modicum* of the vppermost; he laieth affliction vpon

Psal. 55. 23.

Rom. 8. 19.

Matth. 11. 10.

vs, which is rather a seeing, then a feeling of euill: he laieth wood vpon vs to exercise vs, but neither a knife to cut vs nor yet fire to burne vs. Lastly, we haue many fellowes in our affliction which make it light. All creatures: all the faithfull: all the good angels: God the father: God the holy Ghost: God the Sonne, who saith, My yoake is easie, and my burden is light. Wherefore seeing our affliction is so many wayes light, we must be patient in all affliction; For the momentarie lightnesse of our affliction worketh vs a surpassing exceeding eternall waight of glorie.

Thirdly, our glorie is eternall, yea supassing eternall. The glorie we looke for, is called a kingdome. Of which the princely Prophet saith thus; Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages. Whereupon *Origen* noteth, that as there is a holy, and a holy of holyes; as a saboth, and a saboth of saboths; as a heauen, and a heauen of heauens; as a song, and a song of songs: so there is an age, and an age of ages. And againe, as

Psal. 145. 13

Origen in Cat. 4. 2.

that

that which is not onely a holy, but also a holy of holies, is the holiest place of all; as that which is not onely a saboth, but also a saboth of saboths, is the perfectest rest of all; as that which is not onely a heauen, but also a heauen of heauens, is the highest heauen of all; as that which is not onely a song, but also a song of songs, is the excellentest song of all: so that which is not onely an age, but also an age of ages, and especially, as the Psalmist speaketh, an age of all ages, is the most infinite eternitie of all. Which seeing it is attributed to the kingdome of Christ, being likewise the kingdome of all true Christians, it followeth that our glorie is surpassing eternall. Whereupon *Prosper* noteth, that that which *Virgil* writeth of *Augustus Cæsar*, He hath giuen vs an Empire without ende; may much more fitly be applied to Christ. For though *Augustus* raigned verie long, above fiftie yeares, yet at length his gouernment as all other earthly kingdomes, was determined. But of our heauenly king onely the angel Gabriel said most truly, Of

De promissi: & prædicti.

Imperium sine fine dedit.

his

Luk.2.33.

his kingdome there shall be no ende. Now this glorie is as well called a crowne, as a kingdome. And this crowne, as S. Peter saith, is vndefiled,

2.Pet.1.14.

which neuer fadeth away. The Greeke words which S. Peter vseth, are Latine words also: and they are not onely appellatiues, beeing the epithites of this crowne, but also propers, the one the proper name of a stone, the other of a

Amiantus. ἀμίαντος.

Amaranthus. ἀμάραντος.

Isidorus Etimolog.l. 16.c.4.

flower. For *Isidore* writeth there is a pretious stone called *Amiantus*, which though it be neuer so much soyled, yet it can neuer at all be blemished. And beeing cast into the fire, it is taken out still more bright and cleane. Also *Clemens* writeth, that there is a flower called *Amarantus*, which beeing a long time hung vp in the house, yet still is fresh and greene. To both which, the stone and the flower, the Apostle, as I am verily perswaded, alludeth in this place. As if he should haue saide, The crowne which yee shall receiue, shall be studded with the stone Amiantus, which cannot be defiled; and it shall be garnished with the flower Amaran-

Alexandrin. Pedagog.lib. 1.c.8.

tus, which alwaies is freſh and neuer fades away: ye ſhall receiue a crowne vndefiled, and that neuer fades away. Which, as Beda noteth, was inſinuated in the crowne round about the Arke of the Teſtament. For in a circle there is neither beginning nor ending. Or rather euery where there is a beginning, euery where an ending; and ſo no where any beginning or ending. To ſhew that the patient alſo ſhall haue a crown ſet vpon their head *per circuitū*, running round in a circle & neuer comming to any end of etetnitie. Well, our glorie is called alſo a treaſure. Three kind of treaſures there are. A treaſure in hell: a treaſure in earth: a treaſure in heauen. That in hell is a treaſure of torments: that in earth is a treaſure of ſnow: that in heauen is a treaſure of eternitie. For the firſt, S. Iames ſayes; Go to nowe you rich men, weepe and howle for the miſeries that ſhall come vpon you; your riches are corrupt, and your garments are moath-eaten: your gold and ſiluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you, Iam. 5. 1. 3.

and

and shall eate your flesh as it were fire. Ye haue heaped vp treasure for the last dayes. Here's a treasure in hell. Which to be a treasure of torments the Apostle prooueth, saying, Thou after thy hardnesse, and heart that cannot repent, treasurest vnto thy selfe wrath against the day of wrath. A treasure of wrath and of torments. Frō which God for the deare blood of his sonne sake deliuer vs euerie one. The second is a treasure in earth. Of which our Sauiour saith; Lay not vp treasures for your selues vpon earth, where the moath and canker corrupt, and where theeues dig thorough and steale. And this is a treasure of snowe. For S. Gregorie vpon those words of Iob; Who entreth into the treasures of snowe; sheweth that earthly treasures are treasures of snow. You see little children what paines they take to rake and scrape snowe together to make a snowe-ball: right so, they that scrape together the treasure of this world, haue but a snowe-ball of it; as soone as the sunne shineth, and God breatheth vpon it, and so entreth

Rom. 2. 5.

Matth. 6. 19.

Qui ingreditur in thesauros nivis.

into

into it, by and by it comes to nothing. The third, is a treasure in heauen. Concerning which our Sauiour saith, Lay vp for your selues treasures in heauen, where are bagges that neuer waxe old. Mark.10.20.
Now this is a treasure of eternitie. And therefore the Christians of the Primitiue Church, suffered with ioy the spoiling of their goods, knowing that they had in heauen a better, and a more enduring substance. They contemned all treasures of snow in respect of this substance. For they haue no substance, neither are simply good, though they bee called goods, but melt away as snowe: this is a better, and a more enduring substance; yea a most enduring, a surpassing eternall waight of glorie. Thus ye see how eternall our glorie is. It is a kingdome: a crowne: a treasure. And this kingdome is an euerlasting kingdome: this crowne is an incorruptible crowne: this treasure is an eternall treasure. And therefore seeing our glorie is so surpassing eternall, we must be patient in all affliction. For the momentarie lightnesse of our affliction worketh vs Heb.10.34.

sur-

surpassing exceeding eternall waight of glorie.

Fourthly, our glorie is weightie, yea exceeding waightie. The glorie to come, by some resemblances is shewed to be eternall, by other to be weightie. First, to this purpose it is compared to wine. Touching which our Sauiour
Mark.14.25. saith, Hereafter will I not drinke with you of the fruite of the vine, till I drinke it newe with you in my fathers kingdome. Now how waightie this wine shalbe, appeareth in that the spies bringing clusters of grapes out of Ca-
Numb.13.24. naan, caried them vpon a poale on their shoulders. To shewe, in the celestiall Canaan what weightie glorie there shall be. So when our Lord turned wa-
Joh.2.7. ter into wine, he commanded to fill the vessels to the toppe. These vessels top-full of wine doe signifie at the mariage of the Lamb, that the patient shall haue
1.Joh.2. a full reward: pressed downe, shaken togeather, running ouer. So that euery
Psal.23. one of them may say, My cuppe doth ouerflowe. Againe, our glorie is compared to a peny. Now in a peny we con-

sider

ſider fowre things. The image: the ſuperſcription: the ſound: the waight. So our Sauiour when they ſhewed him a peny, asked whoſe image and ſuperſcription it was. Firſt then for the image, Chriſt ſhall change our vile bodies, that they may be like the glorious bodie of his Sonne: that as we haue borne the image of the earthly, ſo we may beare the image of the heauenly. Philip.3.21.

For the ſuperſcription our Sauiour ſaith, To him that ouercommeth will I giue a white ſtone, and in it a name written, which no man knoweth but he that receiueth it. Reuel.2.17. As a Prince ſeeing his name vpon a peice of coine, knoweth it is of his owne mint: ſo euery patient Chriſtian ſeeing his owne name in this white ſtone, which is a token of honour, knoweth it properly belongeth to himſelfe. For the ſound, the Pſalmiſt ſaith, Bleſſed are they that dwell in thy houſe, they ſhall alwaies praiſe thee. This ſhall be the ſound of the peny continually, the praiſe of God. As the foure and twentie Elders, neuer ceaſed day, nor night, to ſing, Holy, holy, holy, to Reuel.1.8.

him that is, and was, and is to come. Fourthly, for the waight, the shekel of the Sanctuarie was twise as waightie as the common shekel: in like manner our glorie shall be as the shekel of the Sanctuarie exceeding massie and waightie. But what speake I of wine? What of a peny? God himselfe shall be our glorie. Pſal. 3. 3. According to that; Thou art my glory and the lifter vp of my head. As if he should haue said, affliction would make me cast downe my countenance, and hold downe my head like a bulrush: but the remembrance of this that thou art my glorie, makes me lift vp my head. Genes. 15. 1. So sai's God to Abraham; Feare not Abraham, I am thy buckler, and thy exceeding great reward. I am thy buckler to latch those blowes which affliction would lay vpon thee: and thy exceeding great reward, blessing thee with exceeding waightie glorie. For they that shall enioy this glorie, shall see God. Math. 5. 8. Agreeable to that of our Lord; Blessed are the pure in spirit for they shall see God. And how shall they see God? Not standing behind the lattisse, or looking

out of a window, that is darkly and obscurely, but face to face, talking with him familiarly as one friend doth to an other. O ioy aboue all ioyes! O glorie that passeth all vnderstanding! when we see the amiable and gracious countenance of our Lord reconciled to vs by Christ. Doubtlesse if the Queene of Saba thought her selfe happie, for hearing the wisedome of Salomon, and seeing the riches of his house, and the order of his seruants: then much more shall we be happie, when we shall see the glorie and heare the wisedome of the Father, not as the preachers shewe it out of the word, but as eye witnesses shall behold it in heauen. O how blessed shall we thinke our selues then, that by any paines, by any afflictions we haue at length attained to such waightie glorie. For this glorie is wine running ouer; is a peny waightie according to the shekell of the Sanctuarie; is the blessed sight and fruition of God himselfe. Wherefore considering how waightie our glorie is, we must be patient in all affliction. For the momentarie lightnes

2. Cor. 3. 12.

of our affliction, worketh vs a surpassing exceeding eternall waight of glorie.

Compare then th' affliction on th' one side, with the glorie on the other side: the shortnes of th' affliction, with th' eternitie of the glorie: the lightnes of th' affliction, with the waightinesse of the glorie. And then be content for an eternall glorie to suffer momentarie affliction: for waightie glorie to suffer light affliction. The Stoickes, if their griefe were either momentarie or light, cared for no more: for if it were short, they cared not how heauie it were: againe, if it were light, they cared not how long it were. Our affliction is both momentarie and light. One helpe was sufficient for them: we haue two for fayling. A starke shame therefore it would be for vs, if heathens and pagans, hauing fewer meanes then we haue, should shew greater patience then we shew. But the Scriptures afford vs yet more forceable inducements. Iacob being in loue with Rachell, serued for her first seauen yeares, and afterward seauen yeares more, in all fourteene; and

these

these many yeares seemed to him but a fewe dayes. O deere Lord, that we had thy grace to loue thy eternall waightie glorie, but as well as many a man hath done a mortall earthly creature. Then no doubt many yeares of afflictiō would seeme to vs but a few dayes: heauie burthens of affliction would seeme to vs very sweet and light. Christ Iesus for the ioy that was set before him, endured the crosse, and despised the shame, and now sitteth at the right hand of the throne of God. Questionlesse, beloued, the crosse of Christ was tedious and long; the shame that he suffred was heauie and vntollerable. Yet this crosse seemed but momentarie to him, and this shame seemed but light vnto him, in comparison of the ioy that was set before him, and of the eternall waightie glorie which he hath now attained, sitting at the right hand of the throne of God. To the which place of honour and worship, we beseech thee, O louing Lord, to bring vs, after all the afflictions of this wretched world; not for our owne deserts or merits, but for the me-

rm of that crosse which Christ endured
of that shame which Christ despised.
To whom, for his crosse, be all praise,
for his shame, be all glorie; together
with the Father, and the holy Ghost,
now and euermore, Amen.

FINIS.

A SERMON

PREACHED BEFORE THE Kings Maiestie lying at the Lord SAYES *house, called Broughton,* beſides Banburie, the 2. day of *September.* 1604.

Rom. 8. 31.

If God be with vs, who can be against vs?

THeſe words cõtaine a moſt magnificent and triumphant cõcluſion ariſing out of the former diſcourſe. For the Apoſtle hauing before prooued, that man is iuſtified onely by the free grace & mercie of Chriſt without any merit and deſert of good

workes, at length concludeth in the beginning of this chapter, Therfore there is no condemnation to them that are in Christ Iesus: and so likewise here, If God be with vs, who can be against vs?

Nathan Citræus in Iteneratio.

Maximilian the Emperour so admired this sentence, that he caused it to be set in letters of checker worke vpon a table at which he vsed to dine and suppe, that hauing it so often in his eye, hee might alwaies haue it in minde also: *si Deus pro nobis, quis contra nos?* If God be with vs, who can be against vs?

The truth of it is so apparant, that it hath beene made a common watch-word, not of Christians onely, but euen of heathenish souldiers. Our word is

Esa.8,3. Immanuel, that is, by interpretation, God with vs. And some of the auncient Romans vsed likewise in their

Vegetius l.3. c.3. warres this watchword, *Nobiscum Deus*, God with vs. For indeede, if we be of the colledge and societie of Immanuel, and if God be on our side, we shall be sure to preuaile. If God be with vs, who can be against vs?

Damascene saith well according to

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the Scripture, Our God is aboue all Gods. And ſo likewiſe Cyrill, The powre of our God is aboue all power. Therefore, if that power be on our ſide which is aboue all power, and that God which is aboue all gods, nothing can hurt vs; If God be with vs, who can be againſt vs?

Θεὸς ἡμῶν ὑπερθεὸς. Damaſcen. Δύναμις ἀυτῆς ὑπερδύναμις. Cyril. Hieroſol.

S. Auſtin ſheweth out of the verſe immediately going before, that foure eſpeciall waies God is with vs. God is vvith vs, in that he hath predeſtinated vs: God is with vs, in that he hath called vs: God is with vs, in that he hath iuſtified vs: God is with vs, in that he hath glorified vs. *Innocentius* the third, ſheweth out of the words conſequently following after, that fowre ſpeciall enemies are againſt vs. The inferiour enemie againſt vs, is man: the exteriour enemie againſt vs, is the world; the interiour enemie againſt vs, is the fleſh: the ſuperiour enemie againſt vs, is the Deuill. So that whereas the Apoſtle ſai's here, If God be with vs, who can be againſt vs? It is all one, as if he ſhould haue ſaid; If God haue predeſtinated vs,

De verbis Apoſtoli. Ser. 16. Deus pro nobis vt prædeſtinaret nos.

In common. Apoſtolorũ, ſerm. 2. Hoſtis contra nos inferior homo.

what

what can man doe against vs? If God haue called vs, what can the world doe against vs? If God haue iustified vs, what can the flesh doe against vs? If God haue glorified vs, vvhat can the deuill doe against vs? If God be with vs who can be against vs?

Aut deus, aut dæmon.

The first enemie against vs, is man, *Homo homini lupus.* And an other prouerbe saith, Either a god or a deuill. For to say nothing, that no time is freed, no place priuiledged, no degree secured, no torment vnpractised, onely this I will touch, that no age is exempted. But the crueltie of man rageth, not onely vpon the old after they are buried, but also vpon the young before they are borne. Thus saith the Lord, For three transgressions and for foure, I wil not turne vnto Moab, because they digged vp the bones of the king of Edom, and burnt them to lime. The king of Edom was a wicked man, yet God detested so this vnnaturall and barbarous cruelty of the Moabits toward the dead, that for this especially he would not be reconciled to them. The like ensamples

haue

haue not wanted in our land, and almoſt in our time. *Tracie* two yeares, & *Wickleffe* two and fortie yeares after he was buried, was digged vp. So euen of late they vſed *Martin Bucer*, and *Paulus Phagius* in Cambridge, and *Peter Martyrs* wife in Oxford. Such cruell men, if they had as great power ouer theſe holy Martyrs ſoules, as they had ouer their bodies, doubtles they would haue puld them out of heauen. For as long as they had a finger, or a foote, or a bone, or a peice of a bone in the graue, they neuer left mining and digging, till they had rooted it out. So that at the leaſt wiſe we may ſay of them with the Pſalmiſt, The dead bodies of thy ſeruants, O Lord, haue they giuen to be meate to the ſoules of the aire, and the fleſh of thy Saints to the beaſts of the field. Pſal. 79. 2. Now the crueltie of man againſt man, as it endeth not when life endeth: ſo it beginneth before life beginneth. For not onely Eſau that cruell and curſed reprobate, ſtrugled and wraſtled with his brother Iacob in their mothers wombe: but alſo the Ammonites ript

vp

Amos.1.13. Lamen.2.20.

vp the women of Gilead beeing great with child, and the Babylonians cauſed the women of Ieruſalem to eate their owne fruit, and their children of a ſpan long. And not long agoe in the Iſle of Garnſey, whē a faithfull woman, (whoſe name need not heare to be rehearſed) while ſhe was burning at the ſtake, was deliuered of a goodly man-child, ſome were ſo hard-hearted, to fling him back againe into the fire, there to be murthered, as they meant it, but indeede martyred with his mother. O bleſſed babe! Becauſe there is no roome for him in the inne, as ſoone as hee is borne, he is laide in a manger. Nay, becauſe there is no roome for him in any one corner of all the world, by and by he is baptiſed with the holy Ghoſt and with fire. O bleſſed, I ſay againe, bleſſed babe! Before thou art lapped in ſwadling clothes, thou art crowned vvith martyrdome: and before thou fully breatheſt in the breath of life, thou happely breatheſt out thine innocent ſoule to God. But fie vpon ſuch beaſtly and cruell murthers. Out vpon ſuch deuilliſh

Perotine Maſſy.

and

and fiendish tormentors. These Saints? these Catholiks? who are Scythians, if these be Saints? who are Canibals, if these be Catholiks? which holding it as an article of their faith, that all children dying without baptisme, are damned, yet wittingly did put this innocent child to death before he was baptized. And therefore as they made the mother suffer the most vntollerable paines of childbirth and martyrdome both together: so, as they verily thought and beleeued, they flung the infant also bodie and soule into an earthy fire, and into hell fire all at once. This is the crueltie of man. He would, if he could, pull some out of heauen after they are buried, and thrust some into hell before they are borne.

But God hath predestinated vs. And not onely before we were borne, but also before the world was created, hath chosen vs in Christ. Euen as Christ shal say at the last day, Come ye blessed of my father, inherit the kingdome of heauen prepared for you before the foundations of of the world. For looke how

Ephes. 1. 4.

Matth. 25. 34

carefull

Primasius in 2. Tim. c. 1. in illa Ante tempora secularia. Arator. Dona prius quam tempora dedit.

carefull parents prouide for their children, and put them in their will before they are borne: so God giues vs the grace to liue with him, before he giue vs time to liue here. Euen as the Sonne saith, Feare not little flock: for it is your Fathers will to giue you a kingdome. And the father himselfe, I, euen I am he that comfort you: who art thou then that feareſt a mortall man, who fadeth away as graſſe? Therefore euery courageous Christian may comfort his heart in God, and say with the Princely Prophet, The Lord is my light and my saluation, whome then shall I feare? the Lord is the strength of my life, of whom then shall I be afraid? when the wicked euen mine enemies and my foes, come vpon me to eat vp my flesh, they stubled and fell. Though an hoast of men were laid against me, yet shall not my heart be afraid, and though there rose vp warre against me, yet will I put my trust in him. I will not be afraide of ten thousand of the people, that haue set themselues against me round about. Yea though I walke thorough the valley of

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the ſhadow of death, yet will I feare no euill: for thou, O Lord, art with me, thy rod and thy ſtaffe, they comfort me. So that I may boldly ſay, The Lord is my helper, neither will I feare what man can doe vnto me. The Lord of hoſts is with vs, the God of Iacob is our refuge. And if the Lord of hoſts haue predeſtinated vs vnto life, what can man doe againſt vs? what before we liue? what while we liue? what after we liue? If God be with vs, who can be againſt vs?

The ſecond enemie againſt vs is the world. Which aſſaileth vs as well by aduerſitie, as by proſperitie. What is the world ſaith S. *Ambroſe*, but a race or a courſe full of trialls & troubles? It is a field, wherein is little corne, but much cockle. It is a garden, wherein are fewe roſes, but many thornes. Yet theſe thornes of aduerſitie doe not ſo much oftentimes endanger vs, as the baites of proſperitie. The world is more dangerous, ſaith *S. Auſtin*, when it flattereth, then when it threateneth: and is more to be feared, whē it allureth vs to loue it, then when it enforceth vs to contemne it.

Quid eſt mundus, nili locus plenus certaminum?

Mundus periculoſior eſt blandus quā moleſtus, & magis cauendus, cùm ſe illicet diligi, quàm cùm admonet cogitq; contemni. Epiſt. 144.

it. For euen as Iudas by a kisse betraied his master: so the world is a verie Iudas. It meaneth most falsly, when it imbraceth most friendly. Wherefore the Apostle saith thus of Demas; Demas hath forsaken vs, and imbraced this present world. So that the immoderate embracing of this world, is a flat forsaking of Christ and his gospell. Vnskilfull swimmers, when they begin to sink, if they catch hold of weeds in the bottome, the faster they hold, the surer they are drowned: and in like sort they that shake hands with the world, and embrace the pleasures and prosperitie thereof most greedily, plunge themselues most deeply into destruction.

Qui mundū amplectuntur similes sunt illis, qui submerguntur in aquis. Bernard. de Aduen. serm.

But God hath called vs. And therefore neither aduersitie nor prosperitie can hurt vs. Maruell not saith our Sauiour, though the world hate you. It hated me before it hated you. If you were of the world, the world would loue you, but because you are not of the world, but I haue chosen you out of the world, therefore doth the world hate you. Well, as the world hateth vs: so we

must

must hate it againe. As it contemneth vs, so we must contemne it againe. According to that of S. *Paul*, The world is crucified to me, and I vnto the world. I am crucified to the world, that is, The world contemnes me: the world is crucified to me, that is, I contemne the world. The world contemnes me, and I contemne it. For as Gregorie saies, He that hath nothing that he loues in the world, hath nothing to feare of the world. And Cyprian, What neede he to feare the world, who hath God his protectour, his tutor, his defendour in the world? He that is of God, ouercometh the world. And this is our victorie whereby we ouercome the world, euen our faith. Whereupon our Sauiour saies, Be of good comfort, I haue ouercome the world: and behold I am with you euen vnto the ende of the world. So that the world, and the trouble we shall haue in the world, shall haue an end: but the comfort we haue in God, shall haue no end. Behold, I am with you, saith he. And if God be with vs, and haue called vs out of the world,

Moral. ser. 10. c. 2. Qui nil habet in mundo quod appetat, nihil est quod de mundo pertimescat. Cyprian. Quis ei de seculo metus est, cui in seculo deus tutor est?

what can the world doe against vs? If God be with vs, who can be against vs?

The third enemie against vs, is the flesh. Salomon saith this is one thing which maketh the earth euen tremble, when a seruant beginneth to beare rule. The flesh is, and ought to be a seruant. Yet it beareth rule in the vnregenerate. Yea it striueth to beare rule, and beginneth to beare rule, euen in the godly. A mans enemies are they of his owne house. It is mine owne familiar friend, that lifteth vp his heele against me. This familiar friend was *Paul* much troubled withall, when he said; I see an other law in my members, rebelling against my minde, and leading me captiue vnto death. And Lot, who beeing a iust man, that could not be ouercome with all the sinnes of Sodom, by immoderate drinking of wine fell to follie. And Sampson, who otherwise impregnable, yet yeelded to Dalila. Therefore in the bosome it lieth, which striueth to lay our honour in the dust.

Prouerb. 30.22.

Rom.7.

But God hath iustified vs. And hauing iustified vs, in some measure also

hath

hath begunne to sanctifie vs. So that the flesh lusteth against the spirit, and the spirit against the flesh, in so much as we cannot doe as we would. Not onely the flesh against the spirit: but also the spirit against the flesh. So that we cannot doe as we would. For if we would serue god so holily as the angels, we can not, because the flesh lusteth against the spirit: againe, if we would sinne with ful consent of wil so bruitishly as the wicked doe, we cannot, because the spirit lusteth against the flesh. But euen as *Castor* and *Pollux* liue by turnes, one one day, an other an other: so the flesh and the spirit preuailing, sometimes one, sometimes an other, make mixt actions. So that neither can our good actions iustifie vs, because in them the flesh lusteth against the spirit: nor yet can our ill actiõs condemne vs, because in thẽ the spirit lusteth against the flesh. For now that Sara is mortified, her wombe is dead, and it ceaseth to be with her after the manner of women. Now that Iacob hath wrestled with God, his thigh is shrunke vp. Now

that Paul is conuerted, he chastiseth his bodie, and bringeth it into subiection. Now that the blessed virgin is freely beloued, she keepeth her selfe within, and knoweth no man. And therefore sai's the Angel, Haile Mary, freely beloued, the Lord is with thee. But the blessed Virgin fearing, the Angel added, Feare not Mary, for thou hast found fauour with God. As if he should haue said, Feare not the Angel of the Lord, seeing the Lord of the angels is with thee. Thou hast found fauour with God, to haue the fruit of thy flesh, the Sauiour of thy soule. So that if God haue a fauour vnto vs, and haue iustified vs in Christ, what can the flesh doe against vs? The spirit will not let it doe as it would. For if God be with vs, who can be against vs?

The fourth enemie against vs is the deuill. And he is the worst enemie of all. Therefore sai's the Apostle, we haue not to fight with flesh and blood, but with principalities and powers, and with the Prince of darknesse that raigneth in the ayer. This Prince warreth against

vs

vs two waies. By persecutions, and persuasions. For the first, he is described in the Reuelation to ride vpon a blacke and a redde horse. The blacknesse of the horse sheweth how terrible the Deuil is, the reddenesse, how bloodie. Neither doth he come single, but seauen of them at once possesse Mary Magdalen. Luk.8.2. Neither doe they onely fight against vs being aliue, but the Deuill fought with Michel the archangel for the bodie of Moses when he was dead. Iude. Neither doe they terribly set vpon vs to get our bodies onely, but our soules also. Especially they do this at the day of death, and will doe more diligently at the day of iudgement. Now their persuasions are yet more dangerous then their threatnings. When they come to vs in the shape not of an vncleane spirit, but of an angel of light? Thus Satan did set vpon the first Adam, Hath God indeed commanded you not to eate of the tree? Gen.3.1. He makes a question of it. And, if ye eat, you shall be as Gods knowing good and euill. A faire promise, but a contrarie performance. So he did set vpon the Mat.4.

second Adam; All these things will I giue thee, if thou wilt fall dovvne and vvorship mee. He would hire Christ, and giue him good vvages to serue him: vvhich vvould haue deprined our Sauiour of his eternall glorie.

But God hath glorified vs. It is not novv to be doubted vvhether Satan shal preuaile against vs or not, but it is most sure he shall not. He hath glorified vs, saith S. Paul. Though the possession of it be to come, yet the assurance of it is past. Euen as our Lord auoucheth in an other place, Hee that beleeueth in me, hath passed from death to life. Not shall passe, but hath passed. So S. Paul, He hath made vs sit vvith himselfe in heauenly places aboue. Not he vvill make, but he hath. Therefore Chrysostome vvriteth very resolutely, Onely in one point I am proud, and very proud, namely in renouncing, and denying the deuill. Hee is indeede a strong man. But yet a stronger then he hath thrust him out, and spoiled him of all his goods. He is a roaring lyon. But the lyon of the tribe of Iuda, hath ouer-

Κατὰ τὸς δαίμονας μεγάφρονῶ, καὶ τοῦδ' ἐμεγά

come

come him. He is an olde serpent, almost of sixe thousand yeates standing and experience. But Christ the new serpent, prefigured in the braseh serpent, hath bin too cunning for him. Therefore though he seeke to winnowe Peter as corne is sifted, yet no daunger; Christ hath prayed for *Peter*, that his faith should not faile. Where by the way, we may marke the difference betweene Christ and the tempter. Christ hath his fanne in his hand and fanneth vs; the tempter hath his siue in his hand, and sifteth vs. Now a fanne casteth out the worst, and keepeth in the best: a siue keepeth in the worst, and casteth out the best. Right so Christ in his trialls purgeth chaffe and corruption out of vs, nourisheth and increaseth his graces in vs. Contrariwise the deuill, if there be any ilthing in vs, that he confirmeth, if faith or any good thing else, that he weakeneth. But Christ hath prayed for vs, yea doth still at the right hand of the father make intercession and request for vs, that our faith should not faile. So that all Sathans power, yea the gates of hel

shall neuer preuaile against vs. In like manner S. Paul beeing buffeted by the angel of Satan, prayed that he might be deliuered. The answer of God was, My grace is sufficient for thee. Whether Satan buffet vs, or not buffet vs, still the grace of God shall suffice vs. Much more his glorie who hath glorified vs. For God doth giue both grace and glorie, & no good thing will he withhold frō thē that liue a godly life. Therefore euery child of God may triumph with Iob, saying, Stand thou beside me, and let any mans hand fight against me. For if God be on our side what can the Deuill doe against vs? if God be with vs who can be against vs?

Pone me iuxta te, & cuiusuis manus pugnet contra me.

Nazianzen makes a good conclusion, This onely is a fearefull thing to feare any thing more then god. Feare god, and feare nothing else: feare not God, and feare euery thing. For in the feare of the Lord is the confidence of courage. Because sai's *Gregorie*, he that in a chast and filiall feare, is subiected to God, by a hopefull kind of boldnesse is aboue all saue God. But he that feareth

φοβερὸν ἐστὶν ἢ τὸ φοβεῖσθαί τί γε πλὴν θεοῦ

Qui timore casto Deo subijcitur, &c. Gregor.

not

not the Lord may be annoyed by any thing. Mice were too ſtrong for the Philiſtims, and lice for the Egytians. So that if God be againſt vs, who can be with vs? But if God be with vs, who can be againſt vs? Now certainely God is with vs. Doe you doubt of this? Then conſider how that all great Potentates of the world, who of late were ſome of them ſcarſe our good freinds, doe now earneſtly deſire to be made partakers of our peace. What doe I ſpeake of men? The very heauen, & the elements, and this ſo ſeaſonable haueſt, ſuch as hath not beene knowne, if one may take any geſſe by theſe outward things, doe plainely declare that God is now with vs, and purpoſeth to power out his bleſſings and benefits moſt abundantly vpon vs. Nothing then remaineth, but that as God is with vs, ſo we labour to be with God. And as S. Peter admoniſheth vs, make our election ſure by faith and good workes, liuing ſoberly vprightly, & godlily in this preſent world. That ſo we may feare no cruelty of man, no miſerie of the world, no entiſements, An. 164.

of

of the flesh, no terrors of the deuill, but in all these things may be more then conquerours, assuring our selues, that if God be with vs, nothing can be against vs. Which that it may be so, God graunt for Iesus Christs sake, to whome with the Father, and the holy Ghost, be all honour and glorie, now and euermore, Amen.

Blessed are they that heare the word of God, and keepe it.

The grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs, that nothing may be against vs, this day and euermore, Amen.

FINIS.

A SERMON PREACHED AT THE Court at Whitehall. *March.* 10. 1598.

Iohn 20. 27.

After saide he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull.

OVr blessed Sauiour Iesus Christ hath his wounds yet to be seene in his bodie for foure causes. First, to approoue his resurrection: secondly, to appease his Father: thirdly, to confound his enemies: fourthly, to comfort his friends. After, saide he to Thomas, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse,

but

but faithfull.

The first cause, why Christ hath his wounds yet to be seene in his bodie, is to approoue his resurrection. When Iacobs children told him, saying, Ioseph is yet aliue, his heart failed, and he beleeued them not, but as soone as he saw the chariots, which were sent for him, by and by his spirit reuiued, and he said, I haue inough, Ioseph my sonne is yet aliue. In like manner, when the Disciples said to Thomas, we haue seene the Lord, he beleeued them not; but now that hee beholdeth Christs glorious wounds, the triumphant tokens of his victorie, and the chariots, as I may say, whereby we are with Elias carried vp into heauen, he confesseth indeede that Christ is risen againe; and that the true Ioseph is yet aliue. Euen as Anna seeing that spaniell cõming homeward, which went forth with her sonne at the first, knewe certainely that her sonne Tobias himselfe was not farre off, but followed immediately after: so Thomas, seeing those wounds in Christ which accompanied him to his graue, knew assured-

Gen. 45. 28.

Tob. 11. 4.

ly

ly, that no other bodie was risen again, but onely the verie selfe same bodie of Christ, which was buried. S. Peter, being brought out of prison by an Angel, went forthwith to the house of Marie, Act 12.14. where knocking and calling to get in, a maiden named Rhode, before euer she sawe him; knewe him by his voice. And although they that were within tolde her she wist not what she said, yet shee still constantly affirmed it was none other but he. Christs rising out of the graue was as strange, as Peters deliuerance out of prison: the rowling away of the stone as strange, as the opening of the yron gate. And albeit Thomas was not so forward as Rhode to knowe Christ by his voice, when he said, Peace be vnto you, yet as soone as Christ tooke him by the hand, and shew'd him his side, he made no more doubts, but presently beleeued. For if *Protogenes* seeing but a little line drawne in a table, knewe straightwaies it was *Apelles* doing whome he had neuer seene: how much more easily then might Thomas know Christ, seeing not onely Plin. lib 36. c. 10.

one

one line, but very many lines, yea whole pictures of his passion, and of his resurrection, in his head, in his hands, in his side, in his feete? When king Arthurs bodie was taken vp somewhat more then sixe hundred yeares after his death, it was knowne to be his by nothing so much, as by the prints of tenne seuerall wounds which appeared in his skull. Christ our king, who did ouercome death, could likewise, if it had pleased him, haue quite and cleane defaced and abolished all the markes of death. Neuertheless as at his transfiguration he shewed Peter, Iames, and Iohn, the signes of immortalitie in his bodie, which was then mortall: so here contrariwise at his resurrection, he sheweth Thomas the signes of mortalitie in his bodie, which is nowe immortall. That he and all we might vndoubtedly confesse, that though they perhaps might be deceiued in King Arthurs bodie, yet we can neuer be deceiued, so long as we beleeue, that the verie same bodie of Christ, vvhich in Golgotha the place of dead mens skuls

Stow. p. 61.

vvas vvounded from top to toe, and put to death for vs, is novv risen again from death to life. Euen as king Alexanders stagges vvere knovvn a hundred yeares together by those golden collars which by the kings commandement were put about their necks; so, much more might Thomas knovv Christ by his vvounds, which were as a comly ornament to his head, and as chaines vnto his necke, we also when we preach the resurrection of Christ, preach no other thing, but that vvhich vve haue heard, vvhich vve haue seen with our eies, vvhich we haue looked vpon, and our hands haue handled of the vvord of life. Socrates in his Ecclesiasticall historie writeth, that Athanasius being accused by one Iannes, to haue killed Arsenius, and after to haue cut off his hand, that he might vse it to magick and sorcerie, cleared himselfe notably of this slander. Hauing by good happe found out Arsenius who lay hid for the nonce, he brought him before the Councell of Tyrus, and there asked his accuser, whether he euer knew Arsenius or no? He answered, yes. Then

Plin. l. 8. c. 33.

Then Athanasius called him forth, with his hands couered vnder his cloake, and turning vp the one side of his cloake, shewed them one of his hands. And lib.1.c.31. when most men surmised, that th' other hand at least wise was cut off, Athanasius without any more adoe casteth vp the other side of his cloake, and sheweth the second hand, saying, you see Arsenius hath two hands, now let mine accuser shewe you the place where the third hand was cut off. Christs case was euen almost the same. He was thought by some to be quite dead and gone. But Thomas, seeing those very hands of his which were nailed to the crosse, acknowledgeth, that this our brother was dead, and is aliue againe, was lost, and is found. For if the spies that were sent Iosua.2.18. to viewe Iericho, knewe Rahabs house from all the rest, by a red thread, which hung out of the windowe: how much more easily then might Thomas knowe Christ, especially seeing Rahabs house was a figure of Christs bodie; the windowe a signe of the wound in his side; the red thread a figure of the streame

of

of blood issuing out of that wound? When Vlysses had beene long from home, no man almost at his returne knew him, yet Euricleа his nurce espying by chance the marke of a wound in his foote, which he got by hunting the wild boare, by and by made him known to his freinds. In like manner Thomas, beholding the wounds not of Christs feete onely, but also of his whole bodie, beleeueth verily, though the wilde boare out of the wood stroake soare at him that he might fall, yet that he hath now recouered him selfe, and is risen and returned home againe. Euen as the wise men knewe Christ was borne, by the starre which appeared in the East, and knewe also where he lay when he was borne, by the standing of that star directly ouer against him: so Thomas, not by one starre, but by many starres, which notwithstanding are more beautifull and bright then all the starres of heauen, knoweth and confesseth that the true sunne of righteousnesse is now risen, and shineth ouer all the earth. Thus these blessed wounds witnesse and

Hom. Ody. 9.

Matth. 2. 9.

approoue the resurrection of Christ. For now Iacob knowes Ioseph by his chariots: Anna knowes Tobias by her spaniell: Rhode knowes Peter by his voice: *Protogenes* knowes *Apelles* by his line: King Arthurs bodie is knowne by his skull: King Alexanders staggs are known by their collers: Iannes knowes Arsenius by his hands: the spies knowe Rahabs house by the red thred: Eurycleа knows Vlysses by the marke in his foote: the wise men know Christ is borne by the starre that stands ouer him: Thomas knowes Christ is risen againe by the skarres that appeare in him. As if our Sauiour should haue saide thus to his Disciple, Thomas, I wot well what thou saidst, Except I see in his hands the print of the nayles, and put my finger into the print of the nayles, and put my hand into his side, I will not beleeue. Well, if this be all, thou shalt haue thy desire. I that suffered the Iewes to pierce my hands and my side, will not denie thee to see and touch them. Come therefore, I giue thee good leaue. Doe as thou saidst, Put thy finger here, and see

my

my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull. So much for the first cause, which is to approoue his resurrection.

The second cause why Christ hath his wounds yet to be seene in his bodie, is to appease his father. Almightie God was once readie to haue destroyed the Israelites, had not Moyses, his chosen stood before him in the gap. Moses as he was a mediator betweene God and the people, was a singular type of the Messias to come. And standing in the gap, he did as it were point to Christ. For when our Sauiours side was wounded, then indeede there was a great gap, and a great breach made, by which all we that beleeue in him may escape. Therefore Moyses his standing before the Lord in the gap did signifie, as S. Barnard noteth, that Christ making intercession before his father for vs, should alwaies stand in the gap, and shew how he himself was broken vpon the crosse, and, as I may say, troden downe for our redemption. That poore creepse also

Psal. 106. 23.

serm. 59. in Cant.

Act.3.2. which begged at the beautifull gate of the temple, reacheth vs what he continually doth, who when he was rich, became poore for our sakes. The Temple is his bodie, which after it had been destroied, was built vp againe in three daies. The beautifull gate of this Temple, is the pretious wound in his side, of which the Psalmist saies, This is the gate of the righteous, the iust shall enter in by it. Therefore as that poore creeple, lying at the beautifull gate of the temple, was healed by S. Peter; so Christ, lying at the beautifull gate of his owne body, shewing his most grieuous, but yet most glorious sufferings and torments, appeaseth his fathers wrath, and obtaineth whatsoeuer he intreateth of him. King Ezekias hauing receiued
Esa 37.14. rayling letters from Senacherib, went vp to the temple, and spread the letters before the Lord, and praied, saying, Open thine eyes, O Lord, and see and heare all the words of Senacherib, who hath sent to blaspheme the liuing God. No Ezekias was euer more taunted and reuiled, more scorned and reproached,

then

then he who was counted the ſhame of men, and the outcaſt of the people. Wherefore now he ſpreadeth forth, and laieth open, not onely the blaſphemous words, which were vttered againſt him, but alſo the dolorous wounds and gaſhes which were giuen him, that ſo he may put out the hand-writing that was againſt vs, and appeaſe his father, and throughly reconcile him to vs. And looke how king Salomon, when hee praied for the people, ſtood before the altar, and ſtretched out his hands toward heauen: in ſemblable wiſe Chriſt, who is farre greater then Salomon, ſtandeth euermore beſide the altar of his croſſe, and ſtretcheth out his beskarred and wounded hands towards the throne of his heauenly father, that he may mooue him to haue pitie and compaſſion of his people. *Pelopidas* a noble Grecian, skirmiſhed with the Lacedemonians againſt the Areadians, vntill ſuch time as beeing hurt in ſeauen places, he fell downe at laſt for dead. The preſently Epaminondas ſtepping forth beſtrid him, and fought to de- 1.Reg.8.22.

fend his bodie, he alone against many, till beeing sore cut on his arme with a sword, and thrust into the breast with a pike, he was euen readie to giue ouer. But at that very instant, Agesipolis king of the Lacedemonians came with the other point of the battell in a happie howre, and saued both their liues when they were past all hope. If we would applie this storie to our purpose now in hand, we must make, man like Pelopidas, Christ like Epaminondas, God like Agesipolis. Since the ouerthrow of Adam, who went downe from Ierusalem to Iericō, how euery man hath beene wounded, not onely with Pelopidas in seauen places of his bodie, but euen in all the parts and powers of his soule, each one knoweth best by experience in himselfe. But Christ hath sheilded vs with his grace, and fought for vs, not till he was with Epaminondas cut on his arme with a sword, and trust into the breast with a pike, but that which is in a manner all one, till his hands were gored with nayles, and his side thrust thorough with a speare. Wherefore

Plutarch. in Pelopida initio.

God

God the father with Agesipolis seeing him in the worke of his mediation, fight still for vs, clothed euen now in heauen with a garment dipt in blood, can not be angrie either with him, or with vs, but when we are dead in sinne, quickneth vs together in him by whose grace we are saued, and raised vs vp, and maketh vs for his sake sit in the heauenly places aboue. Marcus Servilius a valiant Romane, who had fought three and twentie combates of life and death in his owne person, and had alwaies slaine as many of his enemies as chaleng'd him man to man, when as the people of Rome resisted Paulus Emilius triumph, stood vp and made an oration in his behalfe. In the midst whereof he cast open his gowne, and shewed before them the infinite skarres and cuts he had receiued vpon his breast. The sight of which so preuailed with the people, that they all agreed in one, and graunted Emilius triumph. After the same fashion, Christ hath spoiled principalities and powers, and hath made a shew of them openly, and hath trium-

Plutarch. in Paulo Aemelio fine.

phed ouer them in his crosse, yea and yet now beareth about in his bodie the markes and tokens of this triumph, that a finall agreement and attonement being made betweene God and vs by his onely mediation and meanes, we also may be more then conquerours in him that loueth vs, and may euery one of vs say with Saint Paul, Now thankes be vnto God, which alwaies maketh vs to triumph in Christ. Among other ornaments of the Sanctuarie there was a golden censer full of holes, by which the sweete odours fumed forth, when Aaron once a yeare burnt incense therin. No other high Priest doe we acknowledge but Christ the true Aaron, who hath entred, not into any Sanctuarie made with hands, but into heauen it selfe. And his golden censer is his owne bodie, which through the wounds that are in it as through chinks or holes, fumeth forth alwaies a pleasing and a sweete sauour in the nosthrils of his father. The signe of the couenant which God made with Noah was a rainebowe in the cloud. And indeede that is a sure

Heb. 9. 4.

token vnto vs, that the world ſhall neuer be drowned againe with a generall flood of water, as it was in Noahs time. But the rainebowe which aſſureth vs we ſhall neuer be drovvned in the pit of euerlaſting perdition, is no ſuch thing. Why may ſome man ſay, vvhat is it? Marie it is the blood of Chriſt, which maketh as it were, a rainebow in his ſide. For the other rainebow is but a tranſitorie ſigne, which ſhall paſſe away with the cloudes and with the world. But this rainebowe, whereof the other is but a ſhadowe, ſhall continue for euer in the ſight of God, as the author to the Hebrewes ſai's, that Chriſt is entred into heauen, *vt appareat nunc vultui Dei pro nobis*, to appeare now in the ſight of God for vs. Therefore S. Iohn in the Reuelation witneſſeth, that he ſawe a doore open in heauen, and a rainebow round about the throne of God. Hee ſawe a doore open in heauen, to teach vs that we can haue no acceſſe vnto the Father, but by Chriſt, neither yet by Chriſt ſimply, but as he is crucified, and hath ſet open a doore in his ſide for vs

Gen. 9. 16.

to

to enter by him. He saw a rainebowe round about the throne of God, to teach vs that the throne of God would be altogether a throne of iustice, a throne of wrath, a throne of anger and indignation, were it not that the blood of Christ, spinning out as I may say still liuely and freshly in the sight of his father, maketh a rainebowe round about his throne, putteth him in minde of his couenant, appeaseth his displeasure, and so maketh his throne to all vs that loue him, a throne of grace, a throne of compassiō, a throne of fauour and mercie in Christ. We read that Iacob pilled certaine rods, which beeing laid in the watering troughes before the sheepe, made them bring forth such lambes, as afterward fell to his own share. So likewise if we sinne, wee haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation for our sinnes. The marke of the roddes in his woundes laid open in the sight of God, ingendreth and breedeth in him a loue and a liking towards vs, so that he conceiueth well of vs, and sheweth vs as

Gen. 30. 37.

good

good sheepe from the goates, and in the blood of the lamb is pleased and appeased, and satisfied for our sinnes. This blood is the blood of sprinkling, which speaketh better things then that of Abel. For Abels blood vpon earth cryed out once for vengeance, but Christs blood in heauen cries continually for mercie. One deepe calleth another, because of the noise of the water pipes. Christs wounds are the watering troughs and the water-pipes, by which all graces flowe vnto vs. So that one deepe calleth an other, because of the noise of the water pipes; because the wounds of Christ make a continuall noise in the eares of his father, and the depth of the extreame miserie which he was in vpon earth, calleth for the depth of Gods bottomlesse and infinite mercie in heauen. Thus these holy wounds of Christ pacifie and appease his father. For now Moyses standing in the gappe sues for pardon: the poore creple lying at the beautifull gate begg's an almes: Ezechias spreading open his letters, makes his supplication:

Heb. 12. 24.

Salo-

Salomon ſtreatching out his hands offers vp his prayer: Epaminondas being wounded, mooues Ageſipolis to ſaue Pelopidas: Seruilius diſcouering his wounds, perſwades the people to grant Emilius triumph. Aaron burning incenſe in his golden cenſer, perfumeth the whole ſanctuarie: Noah pointing to his rainebowe, putteth God in mind of his promiſe: Iacob laying forth his roddes, make moſt of the lambes his owne: Abel holding vp his blood, cals and cries for mercie: Chriſt ſhewing his hands and his ſide appeaſeth his father. As if our Sauiour ſhould ſay thus vnto his father, O my louing father, looke vpon the face of thine annointed, looke vpon the hands, looke vpon the ſide of thine annointed. The hands of thine annointed, how cruelly they are mangled, the ſide of thine annointed, how wofully it is wounded. Behold and ſee if there be any ſorrowe like to my ſorrow. Theſe hands can ſignifie what exceeding ſorrowe I haue ſuffered: this ſide can ſhew that I haue humbled my ſelfe, and haue beene obedient

vn-

vnto death, euen vnto the death of the crosse. Therefore, O my deare father, Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithlesse, but faithfull, so be not mercilesse, but mercifull for my sake, and pitifull to thy people. So much for the second cause, which is to appease his Father.

The third cause, why Christ hath his wounds yet to be seene in his bodie, is to confound his enemies. When Saint Paul the Apostle before his conversion persecuted the Church of God, Christ called to him from heauen, and said, Saul, Saul, why persecutest thou me? Who art thou, Lord, saies Saul? I am, saies Christ, Iesus of Nazareth, whom thou persecutest. Alluding to the title of his crosse, which was, Iesus of Nazareth, King of the Iewes. At which words Saul both trembling and astonished, said, Lord, what wilt thou haue me doe? Now if Saul, who repented him afterward of his persecuting Christ, stood so astonished, when he heard but a peice of the title vpon his crosse, how Act. 22. 8.

then

shall shall all they be astonished, how shall they be confounded, which without any repentance or remorse of conscience, persecute Christ continually, when at the latter day, not onely the title written ouer his head, but euen the very print of the wounds in his hands and side, shall rise vp in iudgement to condemne them? When like as Ioseph saide to his brethren, I am Ioseph your brother, whome you sold into Egypt: so Christ shall say vnto them, I am Iesus of Nazareth, whom you persecuted and put to death? Wonderfull indeed is the feare and confusion of a wicked conscience. After that Herod had beheaded Iohn Baptist, he imagined still he saw and heard that holy head showting & crying out against him. Whereupon hearing the fame of Iesus, he said not as others said, It is Elias, or, It is one of the Prophets: but, It is Iohn, saies he whome I beheaded, he is risen from the dead. Saying, whome I beheaded, he confesseth not his fault in true repentance, but onely with his owne mouth beareth witnesse of his owne wicked-

Mark. 6. 16.

nesse.

neſſe. In ſo much as that may be ſaid to him, which Dauid ſaid to the Amalakite, who brought him newes of Sauls death, Thine owne mouth teſtifieth againſt thee, ſaying, I haue ſlaine the Lords annointed. Now if the remembrance of this cruell act, ſo vexed and diſquieted Herod day and night, that hee could take no reſt for it, but ſtill, thought waking, and dream'd ſleeping, Iohn Baptiſt was riſen againe, to be reuenged of him, how then ſhall they be affrighted, how ſhall they be confounded, which haue not beheaded Iohn, but crucified Chriſt, yea and crucifie him continually with their ſinnes, when at the reſurrection of all fleſh, they ſhall ſee him whome they haue pierced, and wring their hands, and weepe and waile before him? Scipio appointed his ſepulchre to be ſo placed, as his image ſtanding vpon it, might looke directly toward Affrica, that beeing dead he might ſtill be a terror to the Carthaginians: after the ſame ſort, the Prophet Eſai prophaſying of Chriſt, ſaith, In that day the roote of Ieſſe ſhall ſtand vp

Et erat ſepulchrum eius gloriosum.

for

for a signe vnto the people, and euen his sepulchre shall be glorious. So that as the bodie of Cadwallo an auncient king of the Brittayns, being embalmed and dressed with sweete confections, vvas put into a brasen image, and set vp on a brasen horse ouer Ludgate, for a terrour to the Saxons: in semblable sort he that is called Faithfull and true shall sit vpon a white horse, and out of his mouth shall proceede a sharpe sword, wherewith he shall smite and slay the hearthen. The sword wherewith Dauid hackt off Golias head, after he had wrested it out of his hand, was kept in the Tabernacle, wrapt in a cloath behind the Ephod. Which when Abimilech the Priest brought forth, Dauid said, There is none to that, giue it me. Christ also did conquer death euen with those weapons and armour wherewith death assaulted him. And he keepeth still a memoriall of his conquest in the tabernacle of his body. That as the Philistims were afraid, when they sawe Dauid fighting in the field with that sword: so all Christs enemies may be confoun-

Hollinshed.

1. Sam. 21. 9.

ded,

ded, when they ſhall ſee the ſigne of the ſonne of man appearing in the clouds with power and great glorie. It was a ſtrange miracle that of Aarons rodde which budded. Therefore the Lord ſaid vnto Moyſes, Bring Aarons rod againe before the teſtimonie to be kept for a token to the rebellious children. The bodie of Chriſt was a greene tree before it was crucified. After beeing dead, it was clung and drie like Aarons rod. But it budded, when as the third day it roſe againe. Therefore it is kept ſtill for a token to the rebellious children. That as Aaron conuinced the murmuring Iſraelites, and confirmed the authoritie of his prieſthood by the budding of his rod, which otherwiſe was but a dead and a drie thing: ſo Chriſt may confound his enemies, when he ſhall ſhewe ſuch flouriſhing glorie, ſuch excellent maieſtie in his bodie, which hath yet in it the tokens and the markes of death. It is reported that Ziſca the valiant captaine of the Bohemians, commanded that after his diſceaſe his skinne ſhould be fleed from his bodie to make a drum Numb. 7. 10.

Fox. Act.

which they ſhould vſe in their battels, affirming that as ſoone as the Hungarians, or any other their enemies ſhould heare the ſound of that drumme, they would not abide, but take their flight. And ſurely euery battell of the warriour is with noiſe and with tumbling of garments in blood, but this battell, wherein Chriſt ſhall tread Satan and all his enemies vnder his feete, ſhall be with burning and conſuming of fire. So that no drum can be more terrible then the laſt trumpet ſhall be, when the Lord Ieſus ſhall ſhew himſelfe from heauen with his mightie Angels, and ſhall ſo come downe with the very ſame markes and ſcars in his skin as the men of Galile ſawe him aſcending vp. They which diſpatched noble Iulius Cæſar in the ſenate houſe, did ſet a good face of the

Dion. l. 44.

matter a while, till Antonius the next day ſhew'd his robe in the market place, all bloodie cut and full of holes, as his enemies had left it. Thē the people were ſo incenſed and enraged againſt them, that they made the beſt of thē all glad to hide their heads. The Romans ſaid, we

haue

haue no King, and therefore they slewe Cæsar: the Iewes said, we haue no king but Cæsar; and therefore they slewe Christ. But at the day of iudgement, what shall Christ say? Those mine enemies, which would not that I should raigne ouer them, bring hither, and slay them before me. Then not onely the angels, but all creatures shall be readie to execute vengeance on these murtherers, when they shall see the robe of Christ washt in wine, and his garment in the blood of grapes. When Thamar Iudas daughter in law was accused for committing folly in Israel, she sent to her father in lawe saying, Looke I pray thee whose these are, the signet and the staffe. Iuda by and by knewe them, and said, She is more righteous then I. And so shall Christs enemies be enforced to confesse him more righteous then themselues, yea they shall be quite confounded, when they shall see how they haue abused him, when they shall see the markes, which their signet & staffe haue made, their signet in his hands, and their staffe in his side. The Pro- Gen. 38. 16.

Dan.5.6.

phet Daniel recordeth, that while Balthazar was drinking wine in the golden vessels, which hee had taken out of the Temple, there appeared fingers of a mans hand that wrote vpon the wall, and the King saw the palme of the hand that wrote. Then his countenance was changed, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against an other. In this case of Balthazar we may consider the state of the wicked, what it shall be at the last day. When they shall see the fingers and the palmes of Christs hands, which they haue so pitifully wounded, writing downe their doome, they shall tremble euery ioynt of them, & be at their wits endes, and they shall say to the mountaines, Fall on vs, and to the rocks, Couer vs, and hide vs from the presence of him that sitteth on the throne, and frō the wrath of the lamb. Thus these victorious woūds of Christ shal confront and cōfound his enemies. As Saul was astonished, whē he heard Iesus of Nazareth calling to him: as Herod was affrighted,

when

when he thought Iohn Baptiſt was riſen againe: as the Carthagineans were troubled, when the ſawe Scipio's ſepulchre: as the Saxons were terrified, when they ſawe Cadwallo's Image: as the Philiſtims were afraid when they ſawe Dauids ſword: as the Iſraelits were appaled, when they ſaw Aarons rodde: as the Hungarians were daunted, when they ſawe Ziſca's drum: as the Romanes were daſht when they ſawe Cæſars robe: as Iuna was ashamed when hee ſawe Thamars ſignet and ſtaffe: as Balthazar was amazed when hee ſawe the hand writing vpon the wall. So ſhall Chriſts enemies be confounded, when they ſhall ſee his hands and his ſide. As if our Sauiour ſhould ſay thus to euery one of his enemies, Thou enemie of all righteouſneſſe, Many things many times haſt thou done againſt me and hitherto haue I held my tongue, but now will I reprooue thee, and ſet before thee the things that thou haſt done. Thou art the man, thou art the man, that didſt murther me, & put me to a moſt ſhamefull death. Denie it if

thou darst. Denie it if thou canst. These are thy marks which are yet to be seene in my hands. This deadly wound is thy doing, which is yet to be seene in my side. Therefore thine owne eyes shall giue euidence, and thine owne conscience shall giue sentence against thee. See now whether I say true or no. Look what thou hast done. Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and as thou art not faithfull, but faithlesse, so so looke for no mercie at my hands, but for shame and euerlasting confusion. So much for the third cause, which is to confound his enemies.

Verendum. ne illam vocem in iudicio suo ad vasa iniquitatis prolaturus sit, infer digitum tuum huc. Cæsar. hom. 23.

The fourth cause, why Christ hath his wounds yet to be seene in his bodie, is to comfort his freinds. Almightie God in the old law appointed cities of refuge, whither they which had sinned vnwillingly might flie and be safe, if they staied in any of them till the death of the high Priest. Our high Priest can yet plainely prooue by his hands & side, that once he died for vs. Whither then should we flie, sinnefull soules, whither

Num. 35. 25.

should

ſhould we flie for ſuccour and comfort but to Chriſt? His wounds onely are the cities of refuge, wherein we are ſafe and ſecure, according to that of the Pſalmiſt, The high hills are a refuge for the wilde goates, and ſo are the ſtonie rocks for the conies. O bleſſed be theſe high hills, bleſſed be theſe ſtonie rocks, which protect & defend vs, yea though we haue willingly ſinned, not onely againſt the furie of man, and the rage of the world, but alſo againſt the terrible and dreadfull diſpleaſure of almightie God. Therefore our Sauiour ſpeakes to his Spouſe in this ſort, My doue thou art in the holes of the rocke, in the ſecret places of the ſtaires, ſhew me thy ſight, let me heare thy voice. Inſinuating, that the Church dares neither be ſeene nor heard of God, except ſhe be in the holes of the rocke, and in the ſecret places of the ſtaires. The rocke, is Chriſt. The ſtaires alſo and the ladder, whereby Iacob climb's vp to heauen is Chriſt. So that the doue, which is the Church, lying hid in the holes of this rocke, and in the ſecret places of theſe Cant. 2. 14.

staires, dreadeth nothing, but with great boldnes, why doe I say boldnesse? yea with great ioy, with great comfort, sheweth her selfe to God, and speaketh vnto him. Here the sparrow findeth her a house, and the swallow a nest, where shee may lay her young, euen thine Altar, that is thy wounds, whereby thou didst offer vp thy selfe, as a sacrifice for our sinnes, euen thine altars, O Lord of hosts, my King, and my God. When Elias flying from Achab came to Beersheba, he sate downe vnder a iuniper tree, and desired that he might die. A iuniper tree maketh the hoatest coale, and the coolest shadow of any tree. The coale is so hot, that if it be rackt vp in ashes of the same, it continueth vnextinguished by the space of a whole yeare. Therefore whereas we read in the hundred and twentieth Psalme, With hot burning coales, it is in the Hebrew, as S. Hierom noteth, with Iuniper coales. Which prooueth that iuniper coales be the most hot burning coales that are. Now the coale is not so hot, but the shadowe is as coole. Insomuch as the

Fabiolæ Manf. 15.

onely

onely ſhadow of the iuniper tree ſleeth and killeth ſerpents. Therefore Elias ſeeking to reſt himſelfe where he might be ſafeſt from ſerpents, and other daungers, ſat downe vnder a iuniper tree, and deſired that he might die: For he thought he could neuer with the ſparrow finde him a houſe, and with the ſwallovv make him a neſt in a better place, thē where he was ouerſhadowed with that Iuniper tree, which ſhadowed out the tree of the croſſe of Chriſt. Of which the Church ſai's, Vnder his ſhadow had I delight, and ſat downe, and his fruite was ſweete vnto my mouth. So that if Simeon holding the child in his armes, deſired to die, how much more bleſſedly then might Elias haue departed novv in peace, vvhen as beeing vvearied with the world, he was ſhadowed with the tree of life, and not onely held the child in his armes, but alſo was held himſelfe as a child in the wounded and naken armes of Chriſt. Notably alſo doth the ſtorie of Noah declare what ſingular comfort the faithfull finde in Chriſts woundes. For one-

Gen.6.16.

ly Noah saued all; onely Christ redeemeth all, Noah signified rest: Christ is our rest and peace. Noah saued all by the wood of the Ark: Christ redeemeth all by the tree of the crosse. Noah was tossed vp and downe vpon the waters: Christ saith to his father, Thou hast brought all thy waues vpon me. Noah saued all by the doore in the side of the arke: Christ redeemeth all by the doore in the side of his bodie. Noah the fortieth day after the decreasing of the flood opened the windowe: Christ the fortieth day after his resurrection ascendeth vp and openeth heauen. Lo ye, how all things agree together. None but Noah, none but Christ: Noahs rest, Christs peace: Noahs arke, Christs crosse: Noahs water, Christs woe: Noahs doore, Christs side: Noahs windowe, Christs kingdome. The Prophet Hose foretelleth that Ephraim shall flie away like a bird. This is fulfilled not only in Ephraim, but euen in all mankind. All haue gone astray; all haue flowen away from God: as a hauke which takes a check and giues ouer her pray: where-

fore

fore Christ holding out his wounded, and bloody hands, as meat to reclaime vs, calleth vs as it were, and saith, Returne, returne, O Shulamire, returne; returne, that we may behold thee. Can.6.12. Prudentius writeth, that when *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the meeke martyr answered, I thanke thee, O captaine, that thou hast opened vnto me many mouthes, whereby I may preach my Lord and Sauiour: *Tot ecce laudant ora, quot sunt vulnera*, Looke howe many wounds I haue, so many mouthes I haue, to praise and laud the Lord. And looke how many wounds Christ hath, so many mouthes he hath to call vs to himselfe, so many lures he hath to make our soule flie for comfort onely vnto him. Manna was a most comfortable meate, which God gaue the Israelites. It was like to coriander seede, and the Exod.16.31. tast of it was like vnto wafers made with honey. This our holy Sauiour applieth to himselfe. For when the Capernites said, Our fathers did eate Manna in the desert, Iesus answered, Your fa-

fathers did eate Manna in the wilderneſſe, and are dead. I am the liuing bread, which came downe from heauen. Therefore as then there was a golden pot of Manna kept in the Tabernacle, that the poſteritie might ſee the bread wherewith the Lord fed them, ſo there is yet a golden pot of Manna kept in heauen, that the faithfull in all ages may taſt and ſee how ſweete the Lord is, which feedeth them with his owne bodie and blood, the leaſt droppe whereof, though it be as ſmall as a coriander ſeede, yet it is as ſweete as a wafer made with honey. Hard it is to giue a reaſon wherefore Chriſt, when he came to the citie of Sichar in Samaria, where was Iacobs well, ſat downe vpon the well about the ſixt houre. But certainely he did this not ſo much for himſelfe as for vs. That hereby we might learne when the ſunne is hoteſt about the ſixt houre of the day, whē we are moſt exerciſed with afflictions, whē we are ſoreſt grieued for our ſinnes, alwaies to haue recourſe vnto Chriſt, alwaies to goe with the King into the wineſeller, alwaies

Bernard. de amor. dei. c. 2.

waies to sit downe vpon Iacobs well. Of which the Prophet Zacharie sai's, In that day there shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem for sinne and for vnclsaneesse. Whereupon S. Austin saith verie diuinely, In all aduersities, sai's he, I could neuer yet finde any remedie so cõfortable and so effectuall as the wounds of Christ. Christ is not vnlike to the poole in Ierusalem, called Bethesda, hauing fiue porches, which beeing troubled by an angell, healed any man, that went first into it, whatsoeuer disease he had. Bethesda signifieth the house of effusion or powring out, in which house Christ dwelt when he powred out his blood and his soule for our salvation. Therefore hee alone is the angel, which came downe at a certaine season into the poole, and troubled the water, , becausse when the fulnes of time was come, he came into the world to be troubled himselfe, and to be crucified, that he might heale not onely that one man which had been diseased eight and thirtie yeares, but euen

Iohn.4.6.

In omnibus aduersitatibus non inveni tam efficax remedium quam vulnera Christi. Manu.22.

Ioh.5.2.

all

all mankinde with the troubled water and blood which issued out of his side. So that there is nothing so comfortable for sicke and sinnefull men, as to sit in the seats and porches of this poole. Wonderfull are the words of the Prophet concerning Christ, He shall feed his flocke like a shepheard. he shall gather the lambs with his armes, and cary the in his bosom. Which was prefigur'd in the high Priest, who did beare vp with his shoulders a breast-plate, wherin were the names of the twelue tribes written in twelue precious stones. That which the shepheard doth with his armes and bosom: that which the high Priest doth with his shoulders & breast: that doth Christ with his hands and side. He is the good shepheard, which bringeth home the lost sheepe vpon his shoulders. Yea he writeth the names of all his sheepe in his pretious wounds, which are the pretious stones vpon his breast-plate, that both declare his loue to vs, & also allure vs to loue him. This makes Dauid say in great deuotion, The Lord is my shepheard, therefore

Esa. 40. 11.

can

can I lacke nothing. He ſhall feede mee in a greene paſture, and lead me forth beſide the waters of comfort. For as the henne gathereth her brood vnder her wings: ſo God gathereth his children together. And as an eagle ſtirreth vp her neſt, flotereth ouer her birds, taketh them, and beareth them on her wings: ſo Chriſt, carrieth vs vp in his hands to the high places of the earth, and cauſeth vs to ſucke honie out of the ſtone, and oyle out of the hard rocke. Butheius an excellent painter, painted an eagle carrying Ganymedes into heauen, ſo nicely and tenderly, that her tallents did not hurt him, but onely beare him vp. And in like ſort Chriſt beareth vs vp in his hands that we daſh not our foot againſt a ſtone, yea his right hand is vnder our head, and his left hand doth embrace vs, ſo that though we ſhould fall, yet we cannot be hurt, becauſe the Lord ſtaieth and ſupporteth vs with his hand. Therefore S. Chryſoſtome giues vs good counſel, not to haue iayes eyes but eagles eyes, that we may behold theſe hands of Chriſt, and ſee his ſide

Deut. 32. 11.

quia Dominus ſupponit manum ſuã.

in

in the ſacrament. For indeede as often as we celebrate the memorie of our Lords death, Chriſt our Sauiour, deliuering the bread and the cuppe by his miniſter, ſaith in a ſort to euery faithfull receiuer, Put thy finger here, & ſee my hands, and put forth thy hand, and put it into my ſide, and be not faithleſſe, but faithfull. But yet we ſhall not alwaies drinke of this fruit of the vine. The time will come, when we ſhall drinke a new kinde of wine in Chriſts kingdome. Wherefore he ſaies, As often as ye ſhal eate this bread, and drinke this cup, you ſhall ſhew the Lords death til he come. Till he come. Declaring hereby, that when he is come, his death ſhall be ſhewed an other way. Namely, by his wounds, which alwaies he ſheweth to his Saints. Euen as we ſing in that heauenly Hymne or Pſalme, The humble ſuit of a ſinner; Whoſe bloody wounds are yet to ſee, though not with mortall eye, yet doe thy Saints behold them all and ſo I truſt ſhall I. O how vnſpeakeably doe the Saints reioyce, how gloriouſly alſo ſhall we triumph! when we

ſhall

shall see Christ in his kingdome, and behold those blessed wounds of his, whereby he hath purchased so many, and so great good things for vs? This is the new wine, which we shall drinke. This is the Eucharist of the Angels: the food of the Elect: the spirituall banket of the Saints. For whereiocuer the dead bodie is, thither shall the eagles resort. And we that with eagles wings flie vp by faith into heauen, shall euer resort to this dead bodie, and we shall vnsatiably desire to feede our eyes and our soules with the sight of Christ, who was once dead, and euen now hath in his bodie those skarres which continue the memorie of his death, that in all eternitie it may neuer be forgotten. Thus these heauenly wounds of Christ delight and comfort his friends. As the cities of refuge, which saue the sinner: as the holes of the rock, which defend the doue: as the shadow of the iuniper tree, which reuiueth the wearied; as the doore of the Arke, which preserueth the world: as the lure of the soule, which calleth home the Shulamite: as the pot of Man-

na, which nourisheth the Israelite: as the well of Iacob, which refresheth the thirstie: as the poole of Bethesda, which healeth the sicke: as the armes of the shepheard, which gather his lambs: as the wings of the eagle, which beare vp her birds. So doe the hands and side of Christ comfort his freinds. As if our Sauiour should say thus to euery one of his friends, Can a woman forget her child, and not haue compassion on the son of her wombe? though they should forget, yet would not I forget thee. Behold I haue grauen thee vpon the palmes of my hands. Here I haue still in my hands that price of thy rēdemption, which I paid for thee, so that no man can take thee out of my hands. Yea I haue written and sealed thy saluation in my side. A speare is the penne: my blood is the inke: my bodie is the paper. Here thou maist see the bowells of my compassion, thorough the wounds of my passion. Assure thy selfe therfore, assure thy selfe of my loue, of my good will, of my fauour for euer. Make no doubt of it. If thou doubt any thing,

Put

Put thy finger here, and see my hands, and put forth thy hand, and put it into my side, and be not faithlesse, but faithfull. So much for the fourth cause, which is to comfort his friends.

You see then, blessed Christians, you see how these causes of Christs wounds differ one from an other. The first cause, to approoue his resurrection, was, but neither is, nor shall be. The second cause, to appease his father, was, and is, but shall not be. The third cause, to confound his enemies, neither was, nor is, but shall be. The fourth cause, to comfort his freinds, both was, and is, and shall be. So that Christs wounds, did serue, to approoue his resurrection, onely betweene his resurrection, and his ascension: doe serue, to appease his father, onely between his ascension, & his second comming: shall serue, to confoud his enemies, onely at the day of iudgement: did, doe, and shall serue, to comfort his friends, for euer. Wherefore though we be neuer so great sinners, yet let vs neuer despaire of the grace and mercie of Christ. His hands are still

ſtretched out to embrace vs, his ſide is alwaies open to receiue vs. Therefore let vs creepe low, and come humbly to him, that we may with the woman in the Goſpel, touch but the hemme of his garment, nay that we may with S. Iohn, leane vpon his bleſſed boſome, yea that we may with S. Thomas in this place, put our fingers into his hands, and our hands into his ſide. And euen as Conſtantine the great vſed to kiſſe that eye of Paphnutius which was boared out in Maximinus time, and the Iayler in the Acts waſhed S. Pauls ſtripes & wounds: ſo let vs kiſſe the Sonne leaſt he be angrie, & honour his holy wounds, which are the pretious balme wherewith he hath healed vs and reſtored vs to euerlaſting life. To the which we beſeech thee, O good Lord to bring vs, not for our owne deſerts or merits, but for the tender bowels of Chriſt Ieſus loue and mercie toward vs, to whome with the Father, and the holy Ghoſt, be all honour and praiſe both now and for euermore, Amen.

FINIS.

Math. 5.

Matth. 5. v. 19.

He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.

BEloued in our Lord and Saviour Iesus Christ, It is a verie monstrous thing, that any man should haue more tongues then hands. For God hath giuen vs two hands, and but one tongue, that we might doe much, and say but little. Yet many say so much and doe so littel, as though they had two tongues, and but one hand: nay, three tongues and neuer a hand. Insomuch as that may be aptly applied to them, which *Pandulphus* said to some in his time: You say much, but you do little: you say well, but you doe ill: againe, you doe little, but you say much: you doe ill, but you say well. Such as these (which do either worse then they teach,

τὰ καλὰ μὴ λαλοῦντα, ἀλλὰ ταῦτα μὴ ποιοῦντα. τὰ καλὰ δὲ ποιοῦντα, ἀλλὰ ταῦτα μὴ λαλοῦντα.

or elſe leſſe then they teach: teaching others to doe well, and to do much, but doing no whit themſelues) may be reſembled to diuerſe things. To a whetſtone, which beeing blunt it ſelfe, makes a knife ſharpe. To a painter, which being deformed himſelfe, makes a picture faire. To a ſigne, which beeing weather-beaten and hanging without it ſelfe, directs paſſengers into the Inne. To a bell, which beeing deafe and hearing not it ſelfe, calls the people into the Church to heare. To a nightingale, which beeing reſtles and ſitting vpon a thorne her ſelfe, brings others by her ſinging into a ſweete ſleepe. To a goldſmith, which beeing beggerly and hauing not one piece of plate to vſe himſelfe, hath ſtore for others which he ſhewes and ſells in his ſhoppe. Laſtly, to a ridiculous actor in the citie of Smyrna, which pronouncing, *ô cœlum*, O heauen, pointed with his finger toward the ground: which when *Polemo* the chiefeſt man in the place ſawe, he could abide to ſtay no longer, but went from the companie in a chafe, ſaying, This foole

hath

hath made a ſoleciſme with his hand: he hath ſpoken falſe Latine with his hand. Such are all they, which teach one thing and doe another: which teach well and doe ill. They are like a blunt whetſtone: a deformed painter: a weather beaten ſigne: a deafe bell: a reſtles nightingale: a beggerly goldſmith: a ridiculous actor, which pronounceth the heauen, and pointeth to the earth. But he that ſitteth in the heauen, ſhall laugh all ſuch to ſcorne, the Lord ſhall haue them in deriſion, and hiſſe them off from the ſtage. Becauſe howſoeuer they haue the heauen commonly at their tongues ende, yet they haue the earth continually at their fingers ende. So that they ſpeake falſe Latine with their hand, nay that which is worſe, they ſpeake falſe Diuinitie, with their hand. Whereas we might eaſily auoide all ſuch irregularitie, and make true cõgruitie betweene the tongue and the hãd, if we would make this text of holy ſcripture, the rule of our whole life. For then, I aſſure you, vve ſhould euery one of vs play our parts ſo well, that in the

ἔτος τῇ χειρὶ σολοικοίσει.

ende, the tragedie of this wofull life being once finished, we should haue an applause and a *plaudite* of the whole theatre, not onely of men and Angels, but euen of God himselfe, who doth alwaies behold vs. Wherefore out of these fewe words, let vs obserue these two parts. The first negatiue, what must not be: neither Pastor nor people must teach one thing and doe another. That must not be. The second affirmatiue, what must be: both Pastor and people must doe that themselues, which they teach others to doe. That must be. For He that both doth and teacheth, the same shall be called great in the kingdome of heauen.

Diuision.

First, that the Pastor must not teach one thing and doe another, appeareth in the fourth of Leuiticus. Where almightie God appointeth the selfe same sacrifice should be offered for the sinne of the Priest, which is offred for the sinne of the whole people. So that all the people may better sinne, though it be a thousand times, then the Priest may sinne though it be but once. For the

Leu. 4. 20.

peo-

people ſinning, offend onely by their ſinne: but the Prieſt ſinning offendeth more by his example then by his ſinne. Therefore Moſes being commanded by throwing downe his rod, to worke miracles, deliuered it to Aaron. To ſignifie, that eſpecially it belongeth to him to doe ſomewhat himſelfe, whoſe duty is to teach others. Whereupon alſo our Saviour giues vs a caueat, to beware of falſe Prophets, becauſe they ſay and do not. They ſay one thing, and doe another. They bind heauie burthens which they tie vpon other mens backes, but touch not theſe burdens themſelues, ſo much as with the leaſt of their fingers. So that that which was fondly and falſly ſaid of Chriſt, He ſaued others, himſelfe he cannot ſaue: may be fitly & truly ſaid of theſe, They ſaue others, themſelues they cannot ſaue. Whereas the Apoſtle making Timothy an example for all miniſters to follow, writeth thus to him; Take heed to thy ſelfe, and to doctrine: for in doing ſo, thou ſhalt both ſaue thy ſelfe, and them that heare thee. By taking heede to thy doctrine, thou ſhalt

Exod. 4.

Exod. 7.

Matth 23 3.

Luk. 11. 46.

Matth. 27. 42.

1. Tim. 4. 16.

saue them that heare thee: by taking heede to thy selfe, thou shalt saue thy selfe. Otherwise if thou take heede to thy doctrine, and not to thy selfe, thou maiest well saue others that heare thee, but thy selfe thou canst not saue. Thou maiest well preach to others, but thou
1.Cor.9.27. shalt be sure to proove a cast-away thy selfe. For when two pray, if the one blesse, and the other curse, whose prayer will God heare? And is it not then much more dangerous, when out of one and the selfe same mouth commeth
Iam.3.10. both blessing and cursing? When one and the selfe same Minister, teacheth well, whereby the people are blessed, and yet doth ill, whereby he himselfe is accursed? Is it not likely that God will rather respect his cursed doing to punish it, then regard his blessed teaching to praise it? Certainely the Psalmist puts the matter out of all doubt, where he
Psal.82. saies, That God will surely cast away, God will reiect, God will destroy the enemie and the auenger. The enemie and the auenger; Who is he? He that is an enemie to Gods glorie in that he

doth

doth ill, and yet would seeme to be an auenger, to be a maintainer, to be a defender of Gods glorie, in that he teacheth well, he is the enemie and the avenger. And such an one as this, which is indeede an enemie, and yet would seeme to be an auenger, which is indeed a foe, and yet would seeme to be a friend, which doth indeede ill, and yet would seeme to teach well, such an one I say, will God destroy. To the wicked thus saith the Lord, Why doest thou preach my lawes, and take my statutes in thy mouth, whereas thou hatest to be thy selfe reformed by them, and hast cast my words behinde thee? By thine owne mouth, by thine owne confession I will condemne thee, thou naughtie, thou lewd seruant. Thine owne words shall accuse thee, and not I, yea thine owne lips shall beare witnesse against thee. For why goest thou about to take a little moate out of thy brothers eye, and doest not first cast out that great beame which is in thine owne eye? Why goest thou to other mens houses, and priest into other mens matters, and

Psal. 50. 16.

Luk. 19. 22.

Ioh. 15. 6.

Matth. 7. 5.

Mark. 5. 16.

doest

doeſt not firſt go to thine owne houſe, and ſee that all be well in thy owne heart? What meaneſt thou to doe? Thou that teacheſt others, doeſt thou not teach thy ſelfe? Thou that preacheſt a mā ſhould not ſteale, doſt thou ſteale? If thou be a preacher, then preach to thy ſelfe as well as others. If thou be a Phyſitian, then cure thy ſelfe as well as others. Seeing indeed as Hierome writeth, he is too nice and to daintie a Phyſitian, either for the bodie or els for the ſoule, which preſcribeth faſting to others, and is ſicke of a ſurfet himſelfe. Wherefore the godly Paſtor muſt not preſcribe faſting to others and be ſicke of a ſurfet himſelfe, he muſt not teach one thing and doe an other. For not he that onely teacheth, but He that both doth and teacheth, the ſame ſhall be called great in the kingdome of heauen.

Rom. 2. 21.

Luk. 4. 13.

Delicatus magiſter eſt, qui pleno ventre diſputat de ieiunio.

Now the people alſo are forbidden to teach one thing and doe an other, as well as the Paſtor. For all Chriſtians muſt imitate the example of Chriſt. And for Chriſt S. Iohn tells vs, that he

was

was full of grace and truth. The fulneſſe of his truth, made him teach well: of his grace, doe well. Saint Peter likewiſe, that he did no ſinne, neither was there guile found in his mouth. Many haue no guile found in their mouthes, which notwithſtanding doe ſinne. But euen as Chriſt had neither guile in his teaching, nor yet ſinne in his doing: ſo we that are Chriſtians muſt neither deceiue others by teaching guilfully, nor yet deceiue our ſelues by doing ſinnefully. For we know that not euerie one that ſaith, Lord, Lord, ſhall be ſaued. Neither yet euery one that ſaith, The Temple of the Lord, the Temple of the Lord, ſhall be bleſſed. Seeing oftentimes a man, the nearer he is to the Temple of the Lord, the further he is from the Lord of the Temple. Therefore as that figtree was accurſed, which did beare leaues and no fruit: ſo ſhall euerie man be accurſed which beareth leaues without fruit. I meane a flouriſh of teaching, without any fruit of doing. Yea ſuch a man being once accurſed, ſhall be euer tormented.

Ioh. 1. 14.

1. Pet. 2. 22.

Matth. 7. 21.

Ier. 7. 4.

Mark. 11. 14.

For

Luk.12.47. For knowing his masters wil, nay knowing it so wel, that he is able to teach it others also, & yet doing it not himself, he shalbe beatē with many stripes. Chrysostome saith, that drunkē men haue both strings wherewith their tongues are tied, so that they can teach nothing wel, and also strings wherewith their hands are tied, so that they can doe nothing well. They ate both tongueti'de, and handti'de. But such as knowe their masters will, and doe it not, are worse then drunken men. For though the string of their tongue be loose, as that stammerers in the Gospel was, so that they can teach well inough: yet the string of their hand is not loose, their hand is still bound vp in their bosome, as that loyterers in the Prouerbs is, so that they can doe nothing well. Therefore they draw neere to God with their tongues, but are farre from him with their rains. Yea they are so farre from comming to him with their hearts, that they neuer come neere him so much as with their hands. But though they haue the smooth tongue of Iacob, which teach-

ϗ γλωσσοπεῖδας ϗ χειπεῖδας.

Mark.7.35.

Prou.26.15.

Ier.12.1.

Gen.27.22.

eth

eth well; yet they haue the rough hand of Esau, which doeth ill. Such doe not touch Christ, but throng Christ. They touch Christ, as that good woman did, which follow him, and come neere vnto him by well doing. They throng Christ, as the rest of the people did, which oppresse and ouerwhelme him with a multitude of words, without any matter or manner of doing; which are as wells without water, or as clouds without raine. Such as the Prophet Ieremie speaketh, doe steale Gods word. They haue not onely false and lying tongues, but also filching and stealing tongues. For teaching well, and doing ill, their teaching doth not become them, it doth not beseeme them, it doth not belong vnto them. It is strange that a man should steale with his tongue: euen as it is strange also, that a man should speake with his hand. Yet as I noted before, that these speak false construction with their hand: so now I note that these steale true construction with their tongue. They steale their words I say, howsoeuer otherwise they be most

Luk. 8. 45.

1. Pet. 2. 17.

Furantur verba. Ier. 23. 30.

true

Qui boni volunt videri loquendo quæ dei sunt, cum mali sint, faciendo quæ sua sunt. August.

true, who as Austin writeth, would seeme to be righteous in that they teach the words of God, whereas indeed they are vnrighteous, in that they doe the workes of the deuill. Wherefore we that are a holy people, must not teach the words of God, and doe the workes of the deuill; we must not teach one thing, and do an other. For not he that onely teacheth, but He that both doeth and teacheth, the same shall be called great in the kingdome of heauen.

Thus much for the first part negatiue, what must not be. Neither pastor nor people must teach one thing and doe an other. That must not be.

The second part affirmatiue followeth, what must be. Both Pastor and people must doe that themselues which they teach others to doe. That must be. First for the Pastor he hath two kind of garments. A brestplate, and an Ephod. The breast-plate shewes that hee must haue science to teach: the Ephod shews that he must haue conscience to doe that which he teacheth. And in the verie brestplate it selfe is written, not one-

Exod. 28. 4.

ly Vrim, but also Thummim. Vrim signifies light. Thummim signifies perfection. To proove that the Pastor, must not onely be the light of the world, but also the salt of the earth: not only a light of direction in his teaching, but also a patterne of perfection in his doing. For euen as the snuffers of the tabernacle were made of pure golde: so Preachers which should purge and dresse, and cleare others that they may burne-out brightly, must be made of pure gold, that by doing well they may also shine themselues. Hence it is that the Priest hath out of the sacrifices for his share, the shake-breast and the right shoulder. The shake-breast puts him in minde of teaching well: the right shoulder puts him in minde of doing will. That great Prophet Elias is called, The horseman and the Chariot of Israel. A horseman directs the chariot, and keeps it in the right way: a chariot goes in the right way it selfe. And so a Minister must not onely as a horseman direct others, and set them in the right way, but also as a chariot, he must followe a good

Exod.28.30

Exod.25.38.

Num.18.18.

2.Reg.1.12.

course, and walke in the right way himselfe. He must be both the horseman that teacheth, & the chariot that doth, both the horseman and the chariot of Israel. Therefore he hath vpon the fringes of his vesture pomgranats, and bells. Many preachers are full of bells which make a great ringing and gingling, but because they haue not pomgranats as well as bels, therefore all the noise that they make is but as sounding brasse, or as a tinckling cymball. For the godly pastor must not only say well, and sound out the word of the Lord to others clearely as a bell, but also he must doe well, and as a pomegranate be fruitfull himselfe and full of good workes. Euen as the pillers of the Tabernacle were made of Shittim wood, and ouerlaid with pure gold: so preachers (which are called in the Epistle to the Galatians the pillers of the Church) must not onely be ouerlaid outwardly with pure gold, teaching the word of God purely, but also they must doe as they say, and inwardly be made of Shittim woode, which neuer corrupteth, neuer rotteth,

Exod. 39. 25.

Exod. 36. 37.

ha-

hauing no corruption, no rottennesse in their liues. Hereupon our Lord, speaking to his Prophet saies, Lift vp thy voice as a trumpet. Diuers things there are which sound louder then a trumpet, The sea, the thunder, or such like. Yet he saies not, Lift vp thy voice as the sea, or lift vp thy voice as the thunder, but lift vp thy voice as a trumpet. Because a trumpeter when he sounds his trumpet, he windes it with his mouth, and holds it vp with his hands: and so a Preacher which is a spirituall trumpeter, must not onely by teaching well, sound forth the word of life with his mouth, but also by doing well he must support it, and hold it vp with his hands. And then doth he lift vp his voice as a trumpet. Those mysticall beasts in Ezekiel, which S. Gregorie vnderstandeth to be the Ministers of the Church, had hands vnder their wings. Many Preachers are full of feathers, and can soare aloft in a speculatiue kind of discoursing: but if you should search for hands vnder their wings, perhaps you should scarse finde many times so much as halfe

Esa. 58. 1.

Ezek. 1. 8.

a hand amongst them. But the godly Pastor must haue not onely wings of high wisedome and knowledge, but also hands vnder his wings to doe that which he knoweth. For as the Prophet Malachie witnesseth, The Priests lips should keepe knowledge. He saies not, they should babble or vtter knowledge to others, and haue no care to keepe it themselues. But hauing deliuered it to others, they must as well as others obserue and doe it themselues. And then indeede may their lips rightly be said to keepe knowledge. For euen as they which repaired the walls of Ierusalem, held a sword in one hand and wrought with the other: so Preachers which by winning soules repaire and build vp the walls of the heauenly Ierusalem, must not onely hold the sword of the spirit, which is the word of God in one hand, but also they must labour with the other hand. Else they shall pull downe and destroy rather then build vp. But if they doe as fast as they say, then they shall build apace, and edifie verie much. Therefore Saint Paul exhorteth Ti-

Mal. 2. 7.

Neh. 4. 17.

mothie

mothie to shew himselfe a workeman, which needeth not to be ashamed, diuiding the word of God aright. He must not onely be a word-man, but also a work-man. He must not onely hold a sword in one hand, to diuide the word of God aright, but also labour with the other hand, and DOE his best to shewe himselfe a workeman which neede not be asham'd. And the same Apostle exhorteth the same Timothie againe, to shewe the true patterne of holesome words. Holsome words is sound teaching: the true patterne of holesome words, is well doing. So that he shews the true patterne of wholesome words, which patternes & samples his teaching by *doing*, making them both matches & paires, so that (as Marke the Eremite speaketh) a man may easily read all his sermons, and all his exhortations to others, written downe as it were, and expressed in the lines of his own life. And thus must euery faithfull preacher doe. He must haue not only a brest-plate, but also an Ephod; he must haue written in this brest-plate, not onely Vrim, but

2.Tim.2.15.

2.Tim.1.13.

ὥστε τὰ ῥήματα τὰ αὐτοῦ δια πραξεῶν ἀναγινώσκειν.

also Thummim: he must be like the snuffers of the tabernacle, not only purging others, but also made of pure gold himselfe: he must haue for his share of the sacrifices not onely the shake-brest, but also the right shoulder: he must be as Elias was, not onely the horseman, but also the charriot of Israel: he must haue vpon the fringes of his vesture, not onely bells, but also pomgranats: he must be like the pillers of the tabernacle, not onely ouerlai'd outwardly with gold, but also inwardly made of Shittim woode; he must not onely lift vp his voice, but also lift it vp as a trumpet: he must not onely haue wings, but also hands vnder his wings: he must not onely with his lippes vtter knowledge to others, but also keepe knowledge himselfe: he must not onely hold a sword in one hand, but also labour with the other hand: he must not onely deuide the word of God aright, but also shew himselfe a workeman which needs not be ashamed: he must not onely deliuer holesome words, but also shewe the true patterne of holesome

words,

words, which is a godly life. The ſum is this: The faithfull Paſtor muſt not onely teach well, but alſo DOE well. For He that both doth and teacheth, the ſame ſhalbe called great in the kingdom of heauen.

Now the people likewiſe are commanded to DOE that themſelues, which they teach others to doe, as well as the Paſtor. We read that Abraham buried Sarah in the caue of Macpelah, that is in a double ſepulchre. He that burieth his minde in knowledge onely, without any care of practiſe, he buries Sarah in a ſingle ſepulchre: but he that buries his minde as well in the practiſe and feeling of religion (which is all in all) as in the knowledge and vnderſtanding of it, he buries Sarah in a double ſepulchre. And ſo muſt all we doe which are the true children of Abraham. For then with Abraham burying our ſpirit in a double ſepulchre, we ſhall with Elizeus haue a double ſpirit. A ſpirit that as well *doeth*, as teacheth. God appointed Moſes to make a lauer with a baſe or a foote. Now the word *Labium*,

Gen.23.19.

Exod.30.18.

signifies as well a lippe, as a lauer. So that the lauer which washeth must haue a base, and the lippe which teacheth must haue a foote. Otherwise if teaching doe not stand vpon *doing* as vpon a foote, then surely it is footelesse, and so consequently it is bootelesse, and altogether vnprofitable. Holy Iob saies thus, Though mine aduersarie should write a booke against mee, would not I take it vpon my shoulder, and bind it as a crowne vnto me? That which he saith of his aduersaries booke, may not altogether vnfitly bee applied to Gods booke which we must studie, not so much that we may bind it to our head, or beare it in our memorie to teach it, as that we may beare it vpon our shoulders to vse it. Then shall it be euery way a crowne vnto vs. Simeon the sonne of Onias was as a faire Oliue tree that is fruitfull, and as a Cypres tree, which groweth vp to the clouds. A Cypres tree is high but barren: an Oliue tree is fruitfull but lowe. So a christian must, not only as a cypres tree reach vp to the clouds, by a high gift in

Iob.31.36.

Eccles.50.10

teaching, but also he must as an oliue tree bring forth the oyle of mercie, and be euery way fruitfull in doing. Then he shall be like Simeon, neither low nor barren. But though he be an oliue, yet he shall be as high as the cypres tree: and though he be a cypres, yet he shall be as fruitfull as the oliue tree. Noah is appointed to make a windowe in the toppe of the Arke, and a doore in the side of it; A windowe is for the eye onely to looke out; a doore is for the whole bodie to goe out. And in like manner a godly man, must not haue a windowe for contemplation as Daniel had, who said his praiers thrice a day looking out of his chamber windowe; but also he must haue a doore for actiō as Abraham had, who entertained his guests about the heat of the day sitting in his tent doore. At the windowe of contemplation he must meditate and looke to his teaching; at the doore of action hee must goe forth to his doing. Therefore by the old law all those beasts are accounted vnclean that chew the cud, but diuide not the hoofe; which

Gen. 6, 16.

Leuit. 11. 4.

lawe

lawe was not made for beasts, but for men. To admonish vs, that all they are vncleane in the sight of God, which chewe the cudde by meditating of his word to teach it, and yet diuide not the hoofe by following the same to doe it.

Iud.7.6. When Gedion went to warre against the Madianites, he sent home againe those souldiers which kneeled down to lappe water, and tooke those onely with him, which lapt out of their hands. Because indeede they are not fit to be soldiours in Christs campe, which haue mouthes to say somewhat, but no hands to do any thing. For if they haue no hands to helpe themselues, much lesse to hurt their enemies. And looke how these Souldiers did put their hands to their mouth; in like sort the wise woman putteth her fingers to the distaffe. Now there is a great resemblance betweene the distaffe and the tongue. For as a thread either longer or shorter is spun off from the distaffe; so from the tongue a speach. Therefore he may be said to put his fingers to the

Prou.31.19. distaffe, which puts his doing to his

tea-

teaching, and doeth that which hee teacheth. Our Sauiour speaking to his Spouse, saies thus, Let me see thy sight, let me heare thy voice. As if he should say, Let me not onely heare a voice of thy teaching, but also see a sight of thy doing. Let me see thy sight, let mee heare thy voice. Whereupon Seneca saies fitly, Be sure thou imitate him aboue all other, whome thou maist admire more when thou seest his sight, then when thou hearest his voice. So Paul wisheth the Philippians to follow those things which they had heard of him, and seene in him. His teaching they had heard of him: his doing they had seene in him. So Moses was mightie in words, and in deedes: Not mightie in words, and weake, or no bodie in deedes: but mightie in both, in words and in deedes, in teaching, and in doing. So Aarons rod brought forth blossomes, and almonds. Now as almonds are the fruit of blossomes: in like sort doing is the fruit of teaching. So the Baptist was a shining, and a burning light. He shined in knowledge, which

Eum eligas magistrum quem magis admireris cum videas, quam cum audias.

Phil.4.9.

Act.7.22.

Numb.17.8.

Ioh.5.35.

made

made him able to teach well, hee burned in zeale, which made him willing to doe well. So Dauid saies, Establish me with thy free spirit, then shall I teach thy way vnto the wicked. He did not onely teach others the way of God, but also he was established with the free spirit of God to *doe* well himselfe. So Titus was an example of good workes, and vncorrupt doctrine. Vncorrupt doctrine is teaching well: good workes is doing well. How then was he an example of good workes, and vncorrupt doctrine? Clemens Alexandrinus makes the answer. Teaching as he did, and doing as he taught, he was an example of good workes and vncorrupt doctrine. And so must euerie one be which is the sincere seruant of God. He must with Abraham bury Sarah not onely in a sepulchre, but also in a double sepulchre: he must with Moses make him, not onely a lauer but also a base: he must with Iob, not onely bind the book to his head, but also beare it vpon his shoulders: he must with Simeon, not onely be a cypres tree, but al-

Psal. 51. 12.

Tit. 2. 7.

λέγον πρακτικῶς καὶ πρᾶττων λογικῶς.

so

so an olive tree: he must with Noa make him not only a window, but also a dore: he must with those cleane beasts, not onely chewe the cudde, but also diuide the hoofe: he must with those valiant Soldiers, not only bow down his knees, but also lift vp his hands to lap water: he must with the wise woman, not onely haue a distaffe, but also put his fingers to it: he must with the Church, not only let Christ heare his voice, but also let him see his sight: euē as Pauls excellent vertues were not only heard of him, but also seen in him; euē as *Moses* was mightie, not only in words, but also in deeds: euen as Aarons rod did beare not onely blossoms, but also almonds: euen as *Iohn Baptist* was a light, not onely shining but also burning: euē as king Dauid was a prophet, not only teaching others, but also established with grace himselfe: euen as Titus was an example, not onely of vncorrupt doctrine, but also of good workes. The summe of all is this: The syncere seruant of God, must not onely teach well, but also doe well. For He that both doeth and teacheth, the

same

same shall be called great in the kingdome of heauen.

Now then, beloued, let vs blush and be ashamed, that euen the verie Gentiles should goe before vs in this point. Sosiades a heathen man could say thus much, Better done then said. A good thing if thou knowe it, doe it. It is written of Iulius Cæsar, that he neuer said to his souldiers, *Ite*, but *Venite*: he neuer said, Goe ye yonder, but Come ye hither: I will goe with you; nay I will go before you. And so saies our heauenly Captaine and conquerour Iesus Christ, not *Ite*, but *Venite*, Come vnto me all ye that labour, and learne of me, because I am meeke and humble in heart. He saies not, because I talke of my humilitie, but because I am humble, because I shewe the practise of it continually in my selfe. I (saies he) came downe from heauen to earth, I left my fathers bosome, and tooke a traytors kisse, to teach all men true humilitie. Therefore there is no teacher to me, there is no master to me: Learne of me, because I am meeke and humble in heart. This

kind

kind of instruction both by teaching and by doing, is that two-edged sword, which proceedeth out of the mouth of the Lambe. For tell me I pray you (if it be no trouble to you) tell me, what is the reason thinke you, why so many Preachers in their Churches, so many maisters in their families, seeke to redresse abuses, striue against sinnes, and yet prevaile so little, but onely because they fight not with this two-edged sword, but with a backsword. The sword which they fight withall is very sharpe, and cuts deepe on the teaching-side, but it is blunt and hath no edge at all on the doing side. Wheras if we would fight against vngodlines with this two-edged sword, both by teaching and doing, we should soone cut downe sinne in such sort, as it should neuer be able to stand out against vs. Therefore Dauid beeing readie to reforme many things among his people, saies in one of the Psalmes, O Lord giue me goodnesse & knowledge. Goodnes, that I may doe well, and Knowledge, that I may teach well. For I am sure (saies he) that all my

Bonitatem & scientiam doce me.

teach-

teaching without doing, all my knowledge without goodnes, is to no purpose. Therefore O Lord giue me goodnes and knowledge. But first goodnes, and then knowledge. Because indeed, one heartfull of goodnesse, is worth an hundred headfulls of knowledge: one handfull of doing, is worth a hundred tongue-fulls of teaching. For what is the hand else, but the verie seale of the tongue? So that as a writing is not pleadable by the law of man without seales, no more is a word warrantable by the lawe of God, without works. And therefore if they which serue the beast, receiue the marke of the beast, not only in their foreheads, but also in their hands: how much more then ought we which serue the liuing God, to receiue the marke of God, not onely in our foreheads by open professing of him, but also in our hands by faithfull practising that which we professe. Therefore it is a vsuall phrase well-nigh in all the Prophets to say, The word of the Lord by the hand of Amos, by the hand of Zacharie, or such like; I know indeede

it

it is an Hebrewe phrase, vvhere the hand of the Prophet signifieth the Ministerie of the Prophet. But yet this phrase may giue vs thus much to vnderstand, that if the Prophets deale so as euery word of God passed not onely throughe their mouthes, but also through their hands, that when we also must so deale in hearing and handling the word of God, as we may bring vnto God saies Agapetus, not onely a profering of words, but also an offring of works. Wherefore deare brethren, let your light so shine before men, that they not onely hearing your good words, but also seeing your good workes, may glorifie your father which is in heauen. For then I assure you, if vve glorifie our father which is in heauen, he will glorifie vs his children which are vpon earth, and in the ende make vs great in the kingdome of heauen. O remember therefore that golden saying in the Scripture, The feare of the Lord is the beginning of wisdome, a good vnderstanding haue all they that doe thereafter, the praise of it endureth

*ῥημάτων προφορὰν, πραγμάτων προσφοράν.

Psal. 111. 10.

for euer. A good vnderſtanding haue all they that doe thereafter? Why ſo? Becauſe an ill vnderſtanding haue all they that doe not thereafter. They that haue vnderſtanding, and doe not thereafter, that is, according to it, haue an ill vnderſtanding. But they that haue vnderſtanding, and doe thereafter according to it, haue a good vnderſtanding. A good vnderſtanding haue all they that doe thereafter: the praiſe of it endureth for euer. It ſhall be eternally rewarded. O how richly are the Apoſtles rewarded, how highly are they nowe honoured in heauen, becauſe when they were vpon earth, they had a good vnderſtanding. They had clouen
Act. 2. 3. tongues. Clouen tongues? What's that? I'le tell you. Doe you not ſee how our hands are clouen and diuided into fingers? So were the Apoſtles tongues. They (in a manner if I may ſo ſay) had fingers vpon their tongues, as well as we haue vpon our hands. It was but a word and a worke with them. They had no ſooner taught others any good thing (as O Lord what good thing did

they not teach vs all things, and be they were readie to practise it, and to performe it themselues. Therefore they are alreadie great in the kingdome of heauen, yea and much more shall be. The twelue Apostles shall sit vpon twelue thrones, iudging the twelue tribes of Israel. And if we can happely obtaine so much grace and goodnes of God, as that we may haue a care and a conscience as well to doe as to teach, then as sure as God's in heauen, we likewise shall be great in the kingdome of heauen. We shall be enstalled with Christ and his Apostles, in the throne of glorie, when we shall heare him say vnto vs, Come ye blessed of my Father, inherite the kingdome of heauen prepared for you. For ye haue not onely professed, but practised: ye haue not onely taught well, but wrought well: ye haue not onely said well, but done well, therefore now you shall be great in the kingdome of heauen. To the which kingdom of heauen, we beseech thee, O Lord, to bring vs, euen for Iesus Christs sake. Amen.

A SERMON

PREACHED BEFORE the Kings Maiestie at Drayton *in Northampton-shire.* August. 6. 1605.

Psal. 132. 18.

As for his enemies, I shall cloath them with shame; but upon himselfe shall his Crowne flourish.

THE Royall Prophet having seated himselfe in his kingdome according to his owne desires, and besides having after many wanderings to and fro, at length brought backe the Arke againe to Ierusalem; maketh here his most zealous and deuout prayer to God for the continuance of his fauour both to the Church and Common-wealth com-

committed to his gouernement. Returne, O Lord, to thy resting place, saies he, a thou and the Arke of thy strength. Let thy Priests be cloathed with righteousnesse, and let thy Saints sing with ioyfulnesse. For thy seruant Dauids sake turne not away the face of thine anointed. Now that he might apparantly see how neere the Lord is to all them that call vpon him in faithfulnesse and truth, he waiteth not long for an answer, but carries it away with him before he depart. For to Dauids petition, Returne O Lord, vnto thy resting place, thou, and the arke of thy strength; Gods answer is this, b This shall be my resting place, here will I dwell, for I haue a delight therein. I will blesse her victualls with increase, and will satisfie her poore with breade. To Dauids petition, Let thy Priests be cloathed with righteousnesse, and let thy Saints sing with ioyfulnesse, Gods answer is this, I will cloath her Priests with saluation, and her Saints shall reioyce and sing. Lastly, to Dauids petition, For thy seruant Dauids sake turne not

a v. 8. & de inceps.

b v. 14 & de inceps.

away the face of thine anointed: Gods answer is this; There shall I make the horne of Dauid to flourish, I, I haue ordained a light for mine anointed. As for his enemies, I shall cloath them with shame; but vpon himself shal his crown florish. As if he should haue said; Turne away the face of mine anointed? Nay, that will I neuer doe, I will indeede turne away the face of the enemies of mine anointed. Their face shall be couered with confusion, and clothed with shame: But contrariwise, I haue ordained a light for mine anointed. He euer shall haue a light in his face, and a crowne vpon his head. As for his enemies, I shall cloth them with shame: but vpon himselfe shall his crowne flourish.

These words are principally to be vnderstood of Christ. For neuer were any so clothed with shame as his enemies the cursed Iewes which murthered him. Their citie was sacked, not one stone of it beeing left vpon another, and they themselues as stubble or chaffe were scattered ouer the face of the earth.

So

So that they are the very shame of men, and the out-cast of all people. Insomuch as when we would signifie we hate a man deadly, indeede we commonly vse to say, we hate them worse then a Iewe. On the other side Christ is so exalted now, that all power is giuen him in heauen and earth, yea God hath giuen him a name aboue all names, that at the most sweete and most excellent name of *Iesus*, euerie knee and euery heart also might doe obeysance. And as the Apostle prooueth out of the eight Psalme, The Lord now after all his dolorous paines and torments, hath crowned him with honour and glorie. Nevertheless in a secondarie sort this promise may be applied also to Dauid, who was a notable type of Christ; and so consequently to euery faithfull successor of Dauid, which is Christs vicegerent and lieftenant vpon earth. For yee know what was the the ende of all Dauids enemies: Absolon his disobedient sonne hung vp by the goldy lockes of pride, Achitophel his trayterous Counsellor made

away himselfe, Shemei, a reuiler of him, and a detractor from him, in his gray haires put to shamefull death. The same may be said of the rest. But holy Dauid himselfe could neuer be ouercome. For though many enemies, specially Antiochus Epiphanes, bent all their force, to the verie vttermost, to roote out Dauids posteritie, and to destroy Gods people; yet maugre their heads and their hearts, Dauids crowne yet flourished and continued in his flocke, till at the length the sonne of Dauid came into the world; of whom the Angel Gabriel spake to the blessed virgin Marie in this sort; [d] He shall be great, and shall be called the sonne of the most High; and the Lord God shal giue him the throne of his Father Dauid, and he shall be ruler ouer the house of Iacob, and of his kingdome shall be no ende. Now if this Scripture be so notably verified in Dauid, hee hauing faithfully serued in his time, and beeing now by the will of God dead: no reason but that we may vnderstand it also generally of euery holy one of

d Luk.1.32.

God, which treadeth in Dauids steps, going in and out before Gods people. As for his enemies, I shall cloath them with shame; but vpon himselfe shal his crowne flouriſh.

Here are two patts. His enemies; himselfe. His enemies, first shal haue shame; secondly shall be cloathed with shame. Himselfe, first shal haue a crown: secondly shal haue a flouriſhing crown. As for his enemies I shall cloth them with shame; but vpon himselfe shal his crowne flouriſh.

The shame which the Lord God assureth Dauid shall light vpon his enemies, is a verie dreadfull iudgement against them. Nicetas saies plainely; No punishment so grieuous as shame. And Nazianzene yet more expressely; Better were a man die right out, then still liue in reproach and shame. This, diuerse valiant worthies haue shewed to be true, ridding themselues voluntarily of their life, that so they might be rid of their shame. Aiax beeing readie to dispatch himselfe, vsed these as his last words; No griefe doth so

cut

cut the verie heart of a generous and magnanimous man, as shame and reproach. What should I speake of any more Grecians, or Romanes, as of Brutus, Cassius, Antonius, Cato Vticensis, and such others? In Scripture we haue a plaine proofe. Mightie Sampson, beeing about to pull the whole house vpon his owne head, saide thus: O Lord God I pray thee strengthen me at this time onely, that I may be at once auenged of the Philistims, for my two eies. He desired rather once to die valiantly, then long to liue wretchedly. For as Saint Ambrose writing of Samson, saith, [h] For a man to liue, or die, is naturall: but for a man to liue in shame and contempt, and to be made a laughing stocke of his Enemies, is such a matter, as no well bred and noble minded man that hath any courage, or stomacke in him, can euer digest it. Yet the Lord God promiseth Dauid his anointed, that shame shall be the reward of all his enemies; shame I say which is a great deale worse then death it selfe. As for his enemies, saies he, I

Iudg. 16.28.

h viuere & mori naturæ functio: ludibrio esse probrosè ducitur. Epist. 70.

ſhall cloath them with ſhame.

Secondly, they ſhall be clothed with ſhame. To be clothed is an Hebrewe phraſe, ſignifying to haue any thing vnſeparably caſt vpon one. And it is taken both in the better and in the worſer part. As a little before; I cloath her Prieſts with ſaluation: that is, I wil furniſh Syons Preiſts with ſuch indowments and graces from aboue, which they ſhall be as it were inueſted into; that both by their life and doctrine, they ſhal ſtill further the ſaluation both of themſelues, and of them which heare them. Contrariwiſe, in this place I will cloath them with ſhame; That is, ſhame ſhall ſo vnſeparably accompanie them, that as whereſoeuer a man goeth, he carrieth his cloathes with him; ſo whereſoeuer they goe, they ſhall carrie their ſhame with them. And that which is ſtrangeſt of all; they which are aſhamed, vſe to cloath or couer their ſhame, and then thinke themſelues well enough. But Dauids enemies ſhall be ſo ſhamed, that euen the verie couering of their ſhame ſhall

be

be a discouering of it; and the clothing or cloking of their ignominie, shall be nothing else but a girding of it more closely and more vnseparably vnto them. So the Prophet speaketh elsewhere, [i] Let them be put to confusion and shame together, that reioyce at mine hurt. Let them be clothed with rebuke and dishonour, that lift vp themselues against me. O Lord God, say Amen to it; let it be euen so, O Lord, Let them be clothed with rebuke and dishonour that lift vp themselus against thine anointed. And againe, [k] Let shame be vnto him as a cloake that he hath vpon him, and as the girdle that he is alwaies girded withall. And yet againe, [l] Let mine aduersaries be cloathed with shame, and let them couer themselues with their owne confusion as with a cloake.

i Psal. 35. 26.

k Psal. 109. 19.

l vers. 29.

But to leaue the word, and come to the matter. The enemies of Dauid shall be clothed with shame three waies: In their owne conscience; In the world; In the day of iudgement.

Touching their owne conscience, S.

Austin

Auſtin ſaies well, [m] All vnordinate deſires, as none are more vnordinate then trayterous and rebellious enterpriſes, carrie in themſelues that bane which poyſons and puniſhes them at the laſt. Whereupon the Prophet ſaies, [n] Hide me, O Lord, vnder the ſhadow of thy wings, vntill iniquitie be ouerpaſt, as the Septuagint tranſlate it. But wee read it, Vntill this Tyrannie be ouerpaſt. And others tranſlate it, Vntill this Calamitie, or this Miſerie be ouerpaſt. Which indifferent acceptation of the Hebrew word, ſheweth that nothing doth ſo tyrannize ouer the conſcience, nothing is ſuch a calamitie and miſerie to the minde, as iniquitie and ſinne. Iudas after he had betraied his Lord and Maſter, was ſo confounded in his owne conſcience, that he cryed out and ſaid, [o] I haue ſinned, in betraying innocent blood. *Proditor Cæſar*, vile traytour: if his blood be innocent, then thy conſcience is guiltie. And if thou canſt confeſſe thou haſt ſinned, when it is too late, why diddeſt thou not take heede of ſinning when t'was time?

m Omnis inordinatus affectus eſt ſibimetipſi pœna.

n Pſal. 57. 2.

o Matt. 27. 4.

time? I haue sinned saies he, sinned in betraying innocent blood. A thousand hells could not haue more tormented him, then this desperate sorrowe and extreame shame wherewith his conscience was cloathed, tearing his bowels whilst he was aliue, and powring them out when he died.

p Gen.4.5. Now as for shame in the world, we reade p that God did set a marke vpon Cain the murtherer of iust Habel; and so consequently the ring-leader of all Dauids enemies. Therefore as when men see a wolfe or a foxe, or any such hurtfull beast in the forest, they set all their dogges vpon him; so the enemies of the Lords anointed, beeing burnt as it were and branded with the markes of shame, are howted and hunted whersoeuer they goe. One example at this time shall suffice. Maxentius a wicked rebell against his owne Lord the famous Emperour Constantine the great, deuised to haue a bridge made with cock-boats chained together ouer a riuer neere Rome, thinking to traine the Emperour that way, and there to

drowne

them in the riuer. But God so wrought for his chosen seruant, that the enemie himselfe beeing compelled to flie that way, was taken in that pit which he digged for others. And so as Pharaoh was cloathed with shame in the open view and sight of all the world, when he and all his host were drowned in the redde sea, after the same fashion Maxentius was dreſt.

Lastly, touching shame in the day of iudgement; Dauids enemies at that day, shall stand before the tribunall seat of Christ, beeing naked in all respects els, but onely couered with their own shame. Then they shall be vexed with horrible feare[r], and cloathed with confusion; whereas the righteous shall be cloathed with incorruption; yea though in this life with the rich glutton, [t] they haue beene cloathed with purple and fine linnen, yet then their attire shall be dishonour, and their garment shall be shame. Thus will the Lord cloath the enemies of his anointed with shame; cloath them in their owne conscience; cloath them in the world, cloath them

[r] Sapien. 5. 2

1. Cor. 15.

[t] Luk. 16. 19.

in

in the day of iudgment. As for his enemies I shall cloath them with shame; But vpon himselfe shall his crowne flourish.

The one halfe of this Sermon is now past, the other shalbe as soone dispatcht. But vpon him shall his crowne flourish.

First, himselfe shall haue a crowne. Tertullian † reporteth out of Diodorus Siculus, that the first that euer ware a crowne was Iupiter. The soldiers gaue him a royall crowne for a reward of his victorie and triumph ouer the Titans. Hereupon Iupiters priests brought buls and crownes to the gates of Listra, and would there haue sacrificed to Paul. Afterward, when Gods people the Israelites would needs haue a King, as other nations had round about them; then their Kings would needs haue crownes also, as other Kings had round about them. Hence we read that Dauid hauing vanquished the king of Rabbath, × tooke the crowne from off his head, and found it the weight of a talent of gold, with pretious stones in it; and set it vpon his owne head. Though indeed

† In libro de corona Militis.

u. Act. 14. 13.

x 1. Chron. 20. 1.

long

long before that y the Amalakite brought him a crowne, which he tooke from Sauls head when he slew him. y 2. Sam. 1. 10.

So that the thing God promiseth is this: that any crowne which king Dauid should get, either by conquest, or by succession, or by any other iust title, should still flourish more and more. Some there are in the world which to be sure of outward ornaments inough, will needes weare a triple crowne. Others haue beene vnwilling to weare that one which they might. *Canutus*, that was absolute King almost of fiue kingdomes somewhat before the conquest, vpon a time in his progresse riding neare the Thames, lighted and sat downe before the shoare. Then, as it were to trie a conclusion, he commanded the water beeing now readie to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came still vp higher and higher, till it beganne to wette him. Whereupon turning to his Nobles, which were about him, Ye call mee (saies he) your king and Master, & so in-

deede I am; and yet loe yee, I cannot command so much as this little streame, but doe what I can, that will doe still as it list. Whereupon presently he posted to Westminster, and resigned his crown to the crucifixe there; neither could he euer after this be perswaded to weare it any more. Now as the pride of that man of sinne, which sits vnder the signe of the triple crowne, is too intolerable: so on the contrarie part this was too much niceneſſe in Canutus. Seeing, it followeth not, becauſe he could not cõmand the sea and the waters, as Christ did, and therefore he might not weare a crowne. For, neither doth Christ himselfe in heauen weare such a crowne, as kings of the earth doe. But the truth is this, that royaltie and maiestie, which is essentiall to God, he is content to communicate to his holy ones, and to his anointed, by participation & grace. Therefore the Lords anointed, which is as it were his fauourite, may verie well doe all these three things at once; weare the crowne which God giueth; and yet detest the pride which God abhor

horreth; and ſtill admire the Maieſtie, which God enioyeth: So that the Lord promiſing his ſeruant Dauid a crowne, promiſeth him wealth, wiſedome, renowne, dignitie, proſperitie; in one word, all royalties belonging to a crowne. But vpon himſelfe ſhall his crowne flouriſh.

Secondly, he ſhall haue a flouriſhing crowne. Flouriſhing is metaphorically attributed to a crowne. As in the next verſe before. There ſhall I make the horne of Dauid to flouriſh. A metaphor taken from thoſe goodly creatures, as ſtagges, and ſuch like; whoſe chiefeſt beautie and ſtrength conſiſteth in their hornes, eſpecially when they bud and branch abroad. So in theſe words, But vpon himſelfe ſhall his crowne flouriſh. A plaine alluſion to thoſe flowres which either continually, or elſe a verie long time, keepe freſh and greene. Beſids at the firſt, kings crowns were not made of gold and pearles, as I told you of Dauids crowne, but onely of greene oken leaues, as that of Iupiters, or elſe of ſome other bran-

eches or flowres, as others. The Lord then meaning that Dauids kingdome should be established for euer, and that his lasting glorie should still growe greene, he maketh this louing promise vnto him; But vpon himselfe shall his crowne flourish. How flourishing beautifull flowers are, consider but the Lillie, and you shall soone perceiue. Marke (saies our Sauiour) [z] how the lillies of the field doe growe, they labour not, neither doe they spinne, yet doe I say vnto you, that euen Salomon in all his royaltie was not clothed like one of these. Now if God so cloath the flowers of the field which, growe to day and to morrowe are cast into the ouen, how much more shall he cloath Dauids enemies with shame: but vpon himselfe make his crowne flourish? For euen as in Salomons Temple, fiue candlesticks at the right side, and fiue at the left standing before the Oracle, and being made for matter of pure gold, for forme with branches and flowers, did well nigh dazill the eyes of any that entered into the Temple [a]; so the

z Math. 6. 24.

a 1. Reg. 7. 49.

Lord

Lord here giues his word, that the kings crowne shall euer flourish in the house of our God, disparkling and displaying those rayes of Maiestie: those beames of beautie, which shall amaze the world, and be a wonder as well to Angels as to men. Wherefore, as I said euen nowe of his enemies shame, that it shall be threefold: so here I repeate the same againe of his crownes flourishing: His crowne shall flourish in his owne conscience: in the world: in the day of iudgement. Touching his owne conscience the blessed Apostle calleth the Philippians his ioy and a crowne [b]. And to the Thessalonians he writeth thus, What is our hope, or ioy, or crowne of reioycing? Are not euen you it, in the presence of our Lord Iesus Christ at his comming? yes, yee are our glorie and ioy [c]: Now, if this precious vessell of honour reioyced in nothing so much, as in the testimonie of his conscience, that in simplicitie and godly pureneſſe, and not in fleshly wisedome, but by the grace of God, he had his con-

b Phil. 4. 1.

c 1. Thess. 2. 19. 20.

uerſation in the world, the power of Gods ſpirit working ſtill moſt mightily by his miniſterie to the conuerſion of the world to Chriſt: how much more ſhall the Lords anoynted haue his conſcience crowned with flouriſhing ioy, with comfort, with content, with heauenly peace, when he ſhall remember, that not onely for matters of religion and Gods true ſeruice, he hath beene and ſtill is with Saint Paul profitable to the Church; but alſo is a ſtrong bulwarke and a tower of defence to maintaine euen the outward felicitie and proſperitie of Gods people: yea the verie particular right, wealth, life of euery one of them; all this I ſay, and a 100. things more, whē he conſidereth, what a great and a glorious inſtrument he hath beene euerie way of Gods glory: O Lord God what a heauen ſhall he haue in his heart? what a ſweet paradiſe of pleaſure in his ſoule? what ſecuritie? what aſſurance of Chriſts loue? what a confident and vndaunted hope of eternall glorie? what a flouriſhing crowne of reioycing ſhall he haue euen in his

very

very conſcience? vpon himſelfe ſhall his crowne flouriſh. Touching the world, our holy Prophet ſpeaking to God, though in the third perſon, yet of himſelfe ſaies, Thou haſt preuented him with liberall bleſſings, and haſt ſet a crowne of pure gold vpon his head. His honour is great in thy ſaluation, glorie and great worſhip haſt thou laid vpon him. Nowe that crowne which is of gold, yea of pure gold, muſt needes be verie flouriſhing euen in the viewe and face of the world. Neither is this to be vnderſtood of Dauids perſon onely, but euen of his poſteritie in all ages to come. How was he himſelfe crowned with conqueſts and victories ouer his enemies? How was his ſonne Salomon crowned with riches, with wiſedome, with fame and glorie in the whole world? which flouriſhing of his ſonne, as of a noble branch, graced in a manner the verie roote of Dauid himſelfe. For, as his worthie ſonne teacheth, [c] Childrens children are the crowne of the elders, and the glorie of the children are

[c] Prou. 17. 6.

their fathers. Therefore, as children may iustly glorie of the renowne of their fathers vertue and honour: so the excellent father is in a sort crowned with happinesse in this world, when he sees his childrens children like to grow vp and flourish after him. But vpon himselfe shall his crowne flourish. Lastly, touching the day of iudgement: then, then shall all the righteous flourish, when as hauing beene faithfull vnto the death, they shall receiue the crowne of life. A crowne as S. Peter calleth it immortall and vndefiled, and that fadeth not away [f]. Denying that euer it fadeth away, he affirmeth that it euer flourisheth. I would here be bold, if I might doe it without offence, as I hope I may, to shew you one goodly cluster of grapes of the land of Canaan, a land flowing with milke and honie, whether you are now going, before you enter into it. A worthie and vertuous gentleman, whom I neede not name in this place, because, no doubt many ages will name him, and renowne him hereafter, giueth for his armes

1. Pet. 1. 4.

D. Thomas Bodleius, qui plurimis & pulcherrimis libris Oxoniensem bibliothecam instruxit.

three

three crownes with this posey, *Quarta perennis erit*. As if he should say, these three crownes, which I beare in my coat, are but the difference of my house and gentry, but *Quarta perennis erit*: the fourth crowne which I look for in heauen shall be euerlasting and immortal. That fourth, though it be but one crowne, yet shall be worth all those three crowns, yea three thousand more such as these are. The fourth shal be eternall. Now, if he, and we that are such as he no question is, faithfull to God, and loyal to the chosen seruant of God, may wel hope for a most flourishing incorruptible crowne of glorie, then much more may Dauid himself reioyce in God his Sauiour, and say, *Quinta aut sexta perennis erit*: The fift, or the sixt shall be eternall. This crowne which God of his grace with his own right hand and his holy arme hath set vpon mine head, is indeede (thanks and praise be giuen vnto the same God) a verie flourishing crowne; flourishing in mine owne conscience; flourishing in the world, both for

my person, and for my posteritie; But it is nothing, in respect of that flourishing crowne which I shall receiue at the day of iudgement. For the s iust shall flourish like a palme tree, and shal grow like a Cedar in Lebanon. Such as be planted in the house of the Lord, shall flourish in the courts of our God. And then indeede shall this bountifull promise of God be most fully performed, But vpon himselfe shall his crowne flourish. As for his enemies, I shall cloath them with shame, but vpon himselfe shall his crowne flourish.

s Psal. 92. 12.

To drawe then to an ende; it may seeme verie strange, that Dauid had any enemies. Yet, out of these words, As for his enemies, I shall cloath them with shame; it may well be gathered that some he had. What? had Dauid? meeke Dauid? Lord remember Dauid, and all his meekenesse, saies he, in the beginning of this Psalme. He was the kindest, and the meekest man aliue. When he had his mortall foe at a vantage, and at a dead lift, as we say, and might haue nailed him fast to the ground with his

speare;

ſpeare; he onely did cut off a lap of his garment, to ſhew, that when he might haue hurt him, he would not. *Poſſe, & nolle, nobile.* Yet this meeke Dauid, patient Dauid, merciful Dauid, valiant and victorious Dauid, holy Dauid, had enemies. Wherefore you moſt honourable and bleſſed ſeruants of God, you that excell in vertue, if you haue ſome enemies, thinke not ſtrange of it. For, if you had nothing in you: no feare of God, no reuerēce towards his word, no loue and loyaltie towards your Soueraigne, no fortitude, no temperance, no good thing in you; ye might perhaps walke on long enough, and no man envie you, no man maligne you, or malice you. But becauſe God hath inſpired you with his principall ſpirit, and endewed you with ſpeciall great graces aboue your fellowes: therefore doth your aduerſarie the Deuil, the old enemie of all goodnes and vertue, who is readie to burſt to ſee you doe ſo well: he, I ſay, doth beſtirre himſelfe, and raiſe vp enemies againſt you. But (O bleſſed be our good Lord) what a wonderfull

derfull comfort and incouragement haue all you; what a horrible terrour & affrightment haue all your enemies, in this text? For the holy Ghoſt ſaies not, They ſhall be clothed, or you ſhall cloth them: but I, euen I ſhal cloth them with ſhame. It is impoſſible, ſaies he, that you ſhould alwaies be armed at all points, circumſpect at all places, vigilant at all times, prouided at all occaſions, to preuent the miſchieuous practiſes of your diuilliſh enemies. No counſell of man, no policie, no wiſedome, no wit, can foreſee their barbarous vndertakings and complottes, to eſcape them. But in heauen, in heauen there is an eye, an hand there is in heauen: an eye to deſcrie them, and a hand to perſecute and puniſh them: both an eye and an hand to deliuer you from daunger, and to cloath them with ſhame. Therefore, ſaith he, Caſt your care vpon me; let me alone with them, your perill is my perill, your caſe my caſe: Ile pay them that they haue deſerued: Ile take the quarrell into mine owne hands: Ile trimme them well enough.

As

As for your enemies, I shall cloath them with shame. Remēber I pray you, beloued, though indeede, they haue made themselues worthie neuer to be remembred, or once to be mentioned in our mouthes any more: yet remember, I say, to their egregious dishonour & reproch, how those are now clothed with shame, who were the first cause of the solemnizing, or as I may say, of the sanctifying of this present day for the day of the weeke, and of yestetday for the day of the moneth, & of the twelue moneth, with so holy an exercise? How odious? how execrable is their verie name vnto vs? what true hearted loyall subiect, such as I am sure all are here, doth not detest them, hate them, loath them, as a toad, or as a viper, or as some hidious mishapen monster: and curse the very day wherein such a rebellious generation, and such a trayterous brood were borne? Certainly, my good brethren, if the mercie of God, which is incomprehensible, did not giue them grace, at the last gaspe to repent and crie to God for pardon: as they are

cloathed

cloathed with ſhame in this world, ſo ſhall they bee much more in the world to come. And as we hold them for no better then curſed creatures, ſo ſhal the Lord at laſt, ſay vnto them, Go ye curſed into euerlaſting fire. So let it be, ô Lord, euen ſo to all the enemies of thine anointed, either open or ſecret, ſo let it be to them: As for his enemies, doe thou, thou, O Lord, thine owne ſelfe, doe thou cloath them with ſhame.

But vpon himſelfe doth his Crowne flouriſh.

Theſe words, *vpon himſelfe*, either are altogether impertinent and ſuperfluous, or elſe they are very important and materiall. For it had beene ſufficient to haue ſaid; As for his enemies I ſhall cloath them with ſhame: but as for himſelfe, his crowne ſhall flouriſh. It is not greatly neceſſarie, as it ſhould ſeeme, to ſay, his crowne ſhall flouriſh vpon himſelfe. Yet the Lord in his gratious anſwer vnto Dauids praier, thought good to put in this as a ſupernumerarie word, ouer and beſides the neceſſitie of the ſentence: to teach the good King,

and

and vs all likewiſe, a verie notable leſſon. Namely, that he would bleſſe the crowne, the dignitie, the flouriſhing eſtate of his louing ſeruant, not onely in his owne perſon and his poſteritie, in this world, and in the world to come, as I haue ſhewed alreadie; but alſo from a leſſer waight of glorie, ſtill to a greater and greater. Vpon himſelfe, ſaies he, ſhall his crowne flouriſh. For not onely it shall be flouriſhing, as Dauid left it, at the day of his departure to God, but after his diſſolution & death: as faſt as his bodie corrupteth in the earth, ſo faſt ſhall his crowne encreaſe ſtill in heauen. Truſt me, truly, I ſpeake it before the liuing Lord, and this high preſence, all the whole Church which ſhall be edified to ſaluation, by Dauids bleſſed and godly gouernement, euen after hs death, ſhall yet ſuffer his crown neuer to die, but ſhall continually keep it freſh and greene. Yea, as euerie one brought to the building of the tabernacle, and to the reedifying of the temple, ſuch as they were able: ſo I aſſure you, I ſpeake now a great word, euerie parti-

cular

cular subiect, that is faithfull to God, and to his Prince; as he goeth on forward to God, by the peace, and by the religion which he hath enioyed vnder his Prince; so he shall still beautifie and decke Dauids crowne; & one shal bring a white rose, an other shall bring a red rose, and adde it to the crowne: that so vpon himselfe still his crown may flourish, the white rose and the redde rose, that are in the crowne alreadie, beeing euer made more and more fragrant and flourishing. O Christ, what a crowne is this? And what will it grow to much more in the end? You that are mightie Kings and Potentates vpon earth, haue indeede great cares and continual busines in your heads; but yet vouchsafe I pray you to hearken a little, what I shall say vnto you. You watch oftentimes ouer vs, when we are asleepe our selues. You care for our peace, when it is not in our power to further it; you procuring good to Sion, and prosperitie to Ierusalem, yet many times enioy the least part of it your selues. But no force. Take this still for your comfort. We

that

that cannot all our liues long doe the hundreth part of that good which you doe euery houre, shall haue nothing so flourishing a crowne as you shall haue. Vpon you, vpon you shall euerlasting peace rest, vpon you shall the glorie of Gods Maiestie shine, vpon you, vpon you shall your crowne flourish. Which the Lord of his mercie graunt, I most humbly beseech him for Iesus Christs sake: that as Dauids crowne euer flourished, till the first comming of Christ: so our gracious Kings crovvne may euer flourish, till the second comming of Christ; and then, that afterward for euer his royall Maiestie, may be royally crowned with eternall life: thorough the same our deere Sauiour Iesus Christ: to whom with the Father and the holy Ghost, be all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

FINIS.

A SERMON

PREACHED BEFORE the Kings Maieſtie that day he entred *into Oxford, at woodſtooke*, Auguſt 27. 1605.

Luk. 8. 15.

But that which fell in good ground, are they which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

IN this parable of the ſower, are 4. grounds mentioned. Whereof three are bad, and onely one good. Namely, they which with a good and a very good heart, heare the word, and keepe it, and bring forth fruite with patience. Almightie God

powreth out his benefits no leſſe plentiouſly then continually vpon vs: yet we can make no requitall: our goodnes cannot reach to God. The onely thing that we can doe for him, is to loue and honour his word. Whereupõ King Dauid thought it a death vnto him, that beeing baniſhed from his people, he could not goe vp to the houſe of the Lord with the voice of ioy and gladnes among ſuch as keepe holyday. And on the other ſide he ſaid; I reioyced when they ſaid vnto me, We will goe vp into the houſe of the Lord. The Prophet Eſay likewiſe, foretelling what alacritie and good will ſhould be in the Gentiles after they were conuerted to Chriſt, ſaith thus; It ſhall be in the laſt dayes that many people ſhall goe and ſay; Come, and let vs goe vp to the mountaine of the Lord, to the houſe of the God of Iacob, and he will teach vs his wayes, and we will walke in his pathes. Looke how it is in the health of the bodie, and ſo it is in the ſtate of the ſoule. If a man haue a good appetite, and a ſtomacke to his meate, t' is a ſigne

Phil. 133.

Eſa. 2. 3.

Chryſoſt. Hom. 4. in Gen.

he is well in health: in like sort, if a man be content to followe Christ for the loaues to fill his bellie, and care not for the food of his soule; questionles all is not well betweene God and him; but if he haue a longing and a hungring desire of the word, then indeede his heart is vpright in the sight of God. For as S. Austen noteth well; if the word of God be taken by vs, it will take vs. Seeing the word of God so is, and so ought to be, vnto the faithfull, as a hooke is to fish. Then it takes, when it is taken. Neither are they which are taken hurt by it. For they are not caught to be kild, but to be drawne out of the damnation of this world, and to be translated to the libertie and glorie of the children of God. Wherefore as fishers take most delight in angling when they see the fish bite quickly and greadily: so if you would put life into your Preachers which are called fishers of men, that they may preach the word with ioy, not with griefe, you must shewe, by your countenance, by your attention, by your reuerence, by all your outward behaui-

Augustt. tract. 42. in Iohan. Si sermo meus caperetur, caperet. Nã sic est sermo dei, & sic esse debet fidelibus sicut pisci hamus. Tum capit quando capitur. Nec fit captis injuria: Ad salutem enim, non ad perniciem capiuntur. Heb. 13. 17.

our,

our, that you desire nothing so much as to bite at this sweete baite, that so you may be drawne by the Father to Christ. For they onely are good ground as we haue it here, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

Here are three properties of good ground set downe. All opposite to the three bad grounds mentioned before. First, they that are good ground, heare the word with a good heart; contrarie to the ground on the high waies side, which when they haue heard, let the deuill take the word out of their hearts, & so they heare not with a good heart. Secondly, they keepe the word with a verie good heart; contrarie to the stony ground, which for a while receiue the word with ioy, but in time of temptation they fall away, and so they keepe not the word with a verie good heart. Thirdly, they bringe foorth fruit with patience; contrarie to the thornie ground; which after their departure are choaked with cares,

and bring no fruite, and so doe not (as it is said here that the good ground doth) bring forth fruit with patience. But that which fell in good ground are they, which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

The first propertie of the good ground is this, that they heare the word with a good heart. The two Disciples going to Emaus, when Christ was departed from them, said thus one to another; Did not our hearts burne within vs when he talked with vs by the way, and opened to vs the Scripture? O Beloued, nowe you are busied in hearing the word, Christ talketh to you, and you are in the right way to heauen. Therefore that we may heare with a good heart, we must feele in our hearts that burning of which the Disciples say, Did not our hearts burne within vs when he talked with vs by the way? For so the Spirituall spouse confesseth of her selfe, My beloued put his hand to the hole of the doore, and my heart was affectioned towards him. And a-

Luk. 24.

Cant.

gaine

game: My soule melted when my beloued spake. Now Christ puts his hand to the hole of the doore, desiring himselfe to enter, and vs to repent: now our beloued speaketh to vs out of his word. So that we cannot be good ground, except our heart be affectioned, and our soule melt towards him. When the blessed Virgin saluted her cousin Elizabeth, she felt the babe spring in her wombe for ioy. Certainely Beloued, you haue euery one of you a babe in your hearts, euen the child Iesus, which is formed and fashioned in you. This babe we must feele euen to skip & spring in our hearts for ioy, if we would assure our selues that we be good ground, and heare with a good heart. Neither must we onely reioyce, but also feare. Serue the Lord with gladnesse, and reioyce before him with trembling, saies the Psalmist. We read that when the Almightie vttered his voice, the foure beasts, whereby are meant the Angels, let fall their wings. Where are then our plumes of pride, our feathers whereby wee flie so high in an opinion of our owne

Luk. 1. 44.

Psal. 2.

Ezek. 1. 24.

knowledge and wisedome? why are they not all let downe, that we may wholly submit our selues to the Lord, to be taught and directed by his word? Remember I pray you what good Cornelius said. I know well there was neuer more reuerent hearing of the word in the Court, then at this day, yet that which is verie well alreadie must so be commended, as that which may be better and better, be euermore enforced. Therefore as I was about to say, remember what the Captaine Cornelius said to S. Peter, when he was readie to preach vnto him; Now, saies he, are we all here present before the Lord, to heare all things that are commanded thee of God: O that we had this good heart to consider, when we heare a sermon, that we stand not before a man, but *coram domino*, before the Lord. Then we should heare the word, not as the word of man, but as it is indeede the vvord of God. Then we should put a difference between other things vvhich perhaps shortly vve shall heare, either to recreate the minde or sharpe the vvit,

Act. 10. 33.

or for ſtate and maieſtie, or for ſome other earthly purpoſe, and betweene this engrafted word, which is able to ſaue our ſoules. It is ſtrange, what is reported of Conſtantine the great in this kinde. Euſebius writeth of him that when diuiuine ſeruice was ſaid, he would helpe the miniſter to begin the prayers, and to read the verſes of the Pſalmes enterchangeably. And when there was a Sermon, if any place of ſpeciall importance were alleadged, that he would turne his Bible, to imprint the place in his minde the better both by hearing & ſeeing it. He addeth beſides, that the Emperour many times beeing as it were rauiſhed with thoſe things which he heard, roſe vp ſodainely out of his throne & chaire of eſtate, and would ſtand a long while to heare more diligently, and though they which were next him did put him in minde to remember himſelfe, yet he heard the word ſo attentiuely, that he would not heare them. How wonderfully do's this confound vs, that are farre inferiour euerie way, when wee heare and ſee that Emperours, and

De vitâ Conſtan. lib. 3. cap. 17. & cap. 33.

mightie

mightie Kings and Potentates of the world, shew such a good heart in hearing the word, & we in the meane time haue lumpish and dul spirits and affections, and are neuer a whit mooued? Certainly ye honourable children of God, now Christ talketh with vs by the way, therefore let our hearts burne within vs: now Christ putteth his hand to the hole of the doore, therefore let our hearts be affectioned towards him: now our welbeloued speaketh, therefore let our soules melt: now the blessed virgin, yea a greater then the virgin, euen the virgins Sonne, saluteth vs, and wisheth vs all haile out of his word, therefore let the babe spring in our hearts for ioy: now the Almightie vttereth his voice, therefore let our wings fall downe, and let vs wholly submit our selues to be taught of God. Euen as Cornelius the Centurion thought when he heard Peter preach, that he stood not before a man, but before the Lord: and Constantine the Emperour could neuer satisfie himselfe with reuerent attention of his good heart to the word. Then indeede

shall

shall we be good ground as all they are which with a good, and a verie good heart heare the word, and keepe it, and bring forth fruit with patience.

The second propertie of the good ground is this, that they keepe the word with a verie good heart. In our English translation it is read thus, with a good and an honest heart. But I follow the vulgar Latin, which readeth thus; With a good and a very good heart. And I referre the good heart to hearing, the very good heart to keeping: As if the words stood thus; Which with a good heart, heare the word, and with a verie good heart keepe it, and bring forth fruit with patience. To the matter then: It is to no purpose that the seede bee sowne, except it be couered in the earth. Neither that the word be heard, except it be kept. Therefore saith the Prophet, In my heart haue I hidde thy word, that I may not sinne against thee. So that to keepe the word with a verie good heart, is to hide and couer this holy seede in the fallow grounds of our heart, beeing plowed vp by the preach-

Corde bono & optimo. Vulga.

Psal. 119.

ing

ing of the Gospel. Whereupon the kingdom of heauen is likened to a treasure hid in a field. And this very field is a faithfull heart, which keepeth and hideth in it selfe the word, which is the direct way to the kingdome of heauen. According to that of our Sauiour, The kingdome of heauen is within you. Yea a faithfull heart, not onely is a field wherein is a treasure, but also is it selfe a treasure, wherein are both old and new things. For euerie Scribe which is taught vnto the kingdome of heauē, is like vnto a housholder, which bringeth forth out of his treasure things both new and old. His heart is filled with a treasure of comforts, gathered out of the olde and new Testament. The wise woman, by whome is meant the spouse of Christ, keepes her candle a light all the night long. Clemens vnderstandeth this light to be the heart, and he calleth the meditations of holy men, candles that neuer goe out. S. Austin writeth among the Pagans in the temple of Venus, there was a candle which was called, vnextinguishable: whether this

Matth. 13. 52.

Prou. 13. 52.

τὸν ἄσβεστον λογισμὸν, ἀκοιμήτους λύχνους appellat. Clemens. August. de ciuit. dei. lib. 21. cap. 6.

be

be true or no of Venus temple it is vncertaine, only Austins report we haue for it: but without all doubt in euerie faithfull hearer and keeper of the word who is the temple of the holy Ghost, there is this candle or light that neuer goes out. For so we read, that the word of the Lord illuminateth the heart: there's the light. And that this light goes not out at any time appeareth by that which is written else-where: O Lord, how doe I loue thy statutes, they are my meditation continually? In the old lawe those creatures onely were accompted cleane, which did chew the cud. No otherwise shal we be accōpted vncleane in the sight of God, if we chew not the cud as it were, and rūminate, and meditate of those things which we haue heard out of the word. For euen as it is not auaileable to eate, except the meat be inwardly digested and diuided to all the parts of the bodie: so hearing is vnprofitable, vnlesse the word heard be kept in minde and memorie, and shewed and set forth in all the parts of our life. Therefore they

Psal. 19.

Psal. 119.

of

Act.17.11. of Berræa were esteemed more noble then they of Thessalonica, because they after Paul had preached to them, conferred among themselues, and searched the Scriptures, not onely to see whether the Apostles doctrine were warrantable by the word, but also to confirme their owne memorie, and exercise their meditation in the Lawe of God. Now then ye holy ones of God, if we would be good ground indeede, as Gen.37.11. the Patriarch Iacob noted his sonne Iosephs dreames; so let vs not onely heare but also note the word. For this is proper to the child of God, to haue the law of his God in his heart. Not noted in writing tables, or written in tables of stone, but noted & written in the fleshy tables of the heart. And euen as the ho- Luk.2.19. ly virgin kept all those sayings, and pondered them in her heart, which were by the Shepheards reported and published abroad concerning her sonne Iesus: in like manner they that are wise will heare, nay they will ponder and keepe those things which they haue heard, that so they may the better vn-

derstand

derstand the louing kindneſſe of the Lord. Eſpecially ſeeing thoſe things which we heare are no dreames, but vnſearcheable myſteries of our ſaluation: neither are we that publiſh and preach them, ſuch ſhepheards as the Angell ſpake vnto, but we are appointed to watch ouer the flocke which Chriſt hath bought with his blood. Therefore if you would ſhew your ſelues to be good ground, your very good heart muſt be as a field that hath a treaſure hid in it: yea it muſt bee as a treaſure it ſelfe that hath olde and newe things hid in it: it muſt bee as a candle that neuer goes out: and as a cleane creature that neuer leaues chewing the cudde: euen as Iacob noted his ſonnes dreames, and the bleſſed virgin kept the ſhepheards ſayings and pondered them in her heart. For they onely are good ground which with a good, and a very good heart, heare the word, and keepe it, and bring forth fruit with patience.

The third propertie of the good ground is this, that they bring forth fruit with patience. Good ground is

like

like a good tree. For indeede good ground will make a good tree. Now a good tree bringeth forth good fruit. And the blessed man which meditateth
Psal.1. day and night in Gods lawe, is like a tree planted by the waters side, which bringeth forth his fruit in due season. So that it is not enough for the word to goe in at one eare and out at the other, but it must goe in at both eares by reuerent and religious hearing, and settle deepely into the heart by faithfull and diligent keeping, and lastly goe out at both hands, by bringing forth fruit with patience. Simeon the son of Oni-
Eccles.50.16 as was as a faire Oliue tree, that is fruitfull, and as a Cypres tree which groweth vp to the cloudes. A cypres tree is high, but barren: an oliue is fruitful but low. So a Christian, must not only as a cypres tree, reach vp to the clouds by meditation of high mysteries in the word, but also he must as an oliue tree bring forth fruit with patience. Then he shal be like Simeon, neither low, nor barren. But though he be an oliue, yet he shall be as high as the cypres tree:

and

and though he be a cypresse yet he shall be as fruitfull as the oliue tree. Noah is commanded to make a windowe in the toppe of the Arke, and a doore in the side of it. A windowe is for the eie to looke out, a doore is for the whole bodie to goe out. And in like manner he that would be good ground, must not onely make him a windowe for contemplation, as Daniel did, at which he prayed thrise a day, but also a doore for action, as Abraham did, at which he sate once a day. At the windowe of contemplation he must meditate, with a very good heart to keepe the word: at the doore of action he must go out to bring forth fruit with Patience. The Lord also commanded *Moses* to make a lauer with a base or with a foote. Now the Latine word *Labium* signifies as well a lip, as a lauer. So that the lauer which washeth must haue a base: and the lip which vttereth great knowledge must haue a foote to walke according to it. Otherwise if knowledge doe not stand vpon doing and vpon fructifying as vpon a foot, the questionles it is footelesse, and so conse-

Gen. 6.16.

Exod. 30.18.

quently it is booteleſſe, and the lauer wanting a baſe is altogether vnprofitable. The Prophet Iſaiah is willed to lift vp his voice like a trumper. Many things ſound lowder then a trumpet, as the ſea, the thunder, and ſuch like. Yet he ſaies not; Lift vp thy voice as the ſea, or lift vp thy voice as the thunder; but lift vp thy voice as a trumper. Why ſo? Becauſe a trumpeter when he ſounds his trumpet, he windes it with his mouth, and holds it vp with his hand. And ſo euery faithfull heart, which is as it were a ſpirituall trumpet to ſound out the praiſes of God; muſt not onely report them with his mouth, but alſo ſupport them with his hand. And then indeede holding vp the word of life with his hand, and bringing forth the fruit thereof with patience, he ſhall lift vp his voice like a trumpet. The Patriarch Abraham buried Sarah in the caue of Macpelah, that is in a double ſepulchre. He that buries his minde in knowledge onely, without any care of bringing forth fruit, he buries Sarah in a ſingle ſepulchre, as Philo Iudæus doth allego-

Iſai. 58. 1.

Gen. 23. 19.

rize

rize vpon this storie; but he that buricth his minde as well in the performance and practise of religion) which is all in all) as in the knowledge and vnderstanding of it, he buries Sarah in a double sepulchre. And so must all we doe, which are the true children of Abraham. For then with Abraham burying our spirit in a double sepulchre, we shall with Elizeus haue a double spirit. A spirit that heareth the word with a verie good heart, and with patience bringeth forth fruite. Neither is this addition (with patience) altogether to be omitted. For though a man cannot heare the word without patience, nor keepe the word without patience, yet patience is neuer so requisite, as in bringing forth fruit according to the word which we haue heard, and kept. Wherefore the holy Ghost saith; Ye haue neede of patience, that after yee haue done the will of God, ye may receiue the promise. He saies not, After ye haue heard it with your eare, or kept it with your memorie: but after ye haue done the will of God, and brought forth the fruit

Heb. 10.36.

thereof, yee may receiue the promise. For wherefore did not the stonie ground bring forth fruite, but onely for want of patience. They receiued the word with ioy, and seemed to haue verie good hearts for a time: but in time of temptation for want of patience they fell away. Wherefore did not the thorny ground bring forth fruit, but onely for want of patience? After their departure wanting patience to digest their griefes they were choked with cares, and so brought forth no fruite. Therefore as a good field must endure many a cold frost & snow, and hard weather in the winter time, before it can yeeld a fruitfull croppe in Summer: semblably he that would be good ground, must possesse his soule in much patience and continually endure, yea euen manfully reiect all the motions of his flesh, all the allurements of the world, all the temptations of the deuill, whereby he may be hindred from bringing forth the fruit of good life, according to the holy will and word of God. He must like a good tree, bring forth good fruite he must

with

with Simeon be not onely high as the cypresse, but also fruitfull as the olive: he must with Noah make him, not only a windowe for contemplation, but also a doore for action; he must with Moses, make him a laver with a base: he must with Esay lift vp his voice like a trumpet; he must with Abraham bury Sarah in a double sepulchre: in one word he must alwaies bring forth fruit with patience. For they onely are good ground which with a good, and a verie good heart heare the word, and keep it, and bring forth fruit with patience.

To conclude then, It is not greatly needefull to exhort you with a good heart to heare the word. Neuer heretofore such diligent hearing in the Court, as now a dayes. I dare be bold to say it; All the preachers in England, in very many yeares by all their exhortations, could neuer have done halfe so much good in this kind, as the onely, holy, and happie example hath done, which we see euery day before our eyes. Neither need ye be greatly put in mind to keepe in mind the word heard. Me-

motie ye haue enough, vnderstanding enough, knowledge enough, learning enough: When you haue heard a Sermon, you can remember and repeat, and carrie away, and keepe much of it. But this, this is the thing which I must call vpon my selfe, and vpon all you to thinke of, to wit, that we bring forth the fruit of the word in patience, in temperance, and in all other vertues of a sanctified life. For that Samaritan woman did not fill her pitcher at the well, to spill it by the way, but to carrie it home full of water, and there to vse it as occasion serued. Here where the word is preached, is the well of liuing water, flowing forth to eternall life. But this water we must carrie away with vs, and keepe it to wash and purge our consciences, to cleanse our wayes, to water the roots of Gods graces in vs continually, that we may bring forth fruit with patience. Rachel also, that other holy woman, did not desire the mandrakes so much to hold it in her hand, or to smell to it, as to be made apt thereby to bring forth the fruite of her wombe.

To

To teach vs, that we muſt not labour ſo much to knowe the word, that we may ſubtilly diſpute or diſcourſe of it, as to practiſe it that we may ſhewe the fruite of it in the amendment of our liues. Therefore King Dauid beeing readie to redreſſe diuers things among his people, ſaith in one of the Pſalmes; O Lord, teach me goodneſſe, and knowledge: knowledge, that I may keepe thy word; and goodneſſe that I may ſhewe the fruit of it. For I am ſure, ſaies he, that all my keeping without fructifying, all my knowledge without goodneſſe, is to no purpoſe. Wherefore, O Lord, giue me goodneſſe and knowledge. But firſt goodneſſe, and then knowledge. Becauſe indeede a little goodneſſe, though it be neuer ſo ſmall, is better then all knowledge, though neuer ſo great. One handfull of goodneſſe is worth and hundred headfulls of knowledge. For the feare of the Lord is the beginning of wiſedome, a good vnderſtanding haue all they that doe thereafter, the praiſe of it endureth for euer. A good vnderſtanding haue all they

that doe thereafter. Why so? Because an ill vnderstanding haue all they that doe not thereafter. They that haue vnderstanding, and doe not thereafter, that is, bring not forth fruite according to it, they haue an ill vnderstanding. But they that haue vnderstanding, and do thereafter, & lead their life according to it, such haue a good vnderstanding. The praise of these shall endure for euer. O how highly shall Christ praise you, how richly shall he reward you, if you haue a conscionable care to expresse his vertues, & to be transformed as it were into the obedience of his word? Then he shall say vnto you; Come ye blessed of my Father, inherit the kingdome of heauen. For ye haue not onely heard my word, and kept it as farre as knowledge goes, but also ye haue practised it, and fructified thereby. I was in prison, and ye visited me; I was harbourlesse, and ye lodged me; I was hungrie, and ye gaue me meate. These and such other haue beene the good fruites, which haue followed your hearing and keeping of my word. There-

fore

fore now yee shall bee praised for your well doing, and for euer ye shall be blessed for your fruit-bearing. Which God graunt to vs all for Iesus Christ his sake to whom with the Father, and the holy Ghost, be all honour and glorie, power and praise, dignitie and dominion, now and euermore. Amen.

FINIS.

A FVNERALL SERMON PREACHED in S. Maries. May 10. 1605.

Psal. 32. 6.

surely in the flood of many waters they shall not come neere him.

THe principall scope of the Prophet in this place is to prooue, that the righteousnesse, and so the blessednesse of man, consisteth onely in the free forgiuenesse of his sinnes, and gratious imputation of Christs merits. His argument may be framed thus; That which the whole Church and euery godly man therein hath euer especially praied for in all afflictions and trou-

troubles, that is happineſſe: But for remiſſion of ſinnes euery godly man will pray in time of tribulation: Therefore this is the felicitie of the faithfull. To confirme this reaſon more fully he ſetteth downe, firſt, the circumſtances going before the prayer; For this ſhall euerie one that is godly make his prayer vnto thee in a time when thou maiſt be found. Then, the forme of the prayer it ſelfe; Thou art a place to hide me in, thou ſhalt preſerue mee from trouble, thou ſhalt compaſſe me about with ſongs of deliuerance. Laſtly, the effect following the prayer; Surely in the flood of many waters they ſhall not come neere him.

Prayer is the true ſacrifice of faith. The efficacie whereof is briefly, but pithily ſet downe to the Hebrewes. And I haue ſpoken els-where ſomewhat largely of this point. Now but a word onely to make a fit entrance into this ſermon. Take it therefore thus. The effects of prayer heretofore haue beene wonderfull. Prayer hath fet downe haile ſtones from heauen, to ouercome fiue

Kings

Kings with their armies. Prayer hath ſhut vp the windowes of heauen that it ſhould not raine, and againe hath opened them that the earth might giue her increaſe. Prayer hath ſtaied the ſwift courſe of the ſunne, and cauſed it to go backward fifteene degrees. Prayer hath held Gods hands that he could not ſtrike when he was readie to plague his people. Prayer without any other helpe or meanes hath throwne downe the ſtrong wals of Iericho. Prayer hath deuided the ſea, that the floods thereof could not come neere the Iſraelites. In this place it deliuereth the faithfull man from all the dangers of this world. Surely in the flood of many waters they ſhall not come neere him.

The ſumme is this; That no calamities of this world, no troubles of this life, no terrours of death, no guiltines of ſinne, can be ſo great, but that a godly man by meanes of his faith and felicitie in Chriſt ſhall wade out of them well enough. For howſoeuer other things go, ſtill he ſhall haue ſuch a ſolace in his ſoule, ſuch a comfort in his

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conſcience, ſuch a heauen in his heart, knowing himſelfe reconciled to God, and iuſtified by faith, that Surely in the flood of many waters they ſhall not come neere him.

Which, that it may the better appeare, I ſhall deſire you to obſerue two things. The danger: the deliuerance. The danger is in theſe words; In the flood of many waters. Where the tribulations that the godly man is ſubiect to in this life, are likened, Firſt to waters: then to many waters: thirdly, to a flood of many waters; In the flood of many waters. The deliuerance is in theſe words; Surely they ſhall not come neere him. Where the deliuerance of the godly man hath three degrees alſo. Firſt they ſhal not come neare: ſecondly him, they ſhall not come neere him: then Surely, ſurely they ſhall not come neere him. Surely in the flood of many waters, they ſhall not come neere him.

Firſt, the afflictions of the faithful are likened to waters. Fire and water haue no mercy we ſay. But of the two water is

the worst. For any fire may be quenched with water, but the force of water, if it begins to be violent, can not by any power of man be resisted. Canutus who
Polyd.lib.7. was King of England, Scotland, Denmarke, Norway, and a great part of Suevia all at once, sitting at a low water vpon the Thames shoare, commanded the water not to come neare him. But notwithstanding his commandement, the water returning and flowing againe, as
Ezech.47.2. that in Ezekiel which came to the ankles, then to the knees, and yet higher to the necke, so neuer left rising till it came vp neare him and wet him. Then turning about to his noble men that were there attendant on him, he said, You call me your Soueraigne Lord and Master, and yet I cannot command this little channell of water to keepe a loose off from me. Whereupon he went immediatly to Westminster, and with his owne hands set his Crowne vpon the Crucifix there, and could neuer be perswaded after to weare it vpon his owne head. This experience that Canutus so mightie a King made, doth directly

proone, that no man but God onely can set barres and doores against the water and say; Hitherto shalt thou come, but no further, and here shalt thou stay thy proud waues. The afflictions of the righteous therefore beeing here compared to waters, must needs be very violent. For thus the Psalmist saith, Thine indignation lyeth hard on me, and thou hast vexed mee with all thy waues. And God himselfe; I will powre out my wrath vpon thee, as water. So that the securitie and felicitie of the faithfull man is invincible. He may be often in daunger of tribulations as of great waues or waters, but they shall neuer ouerwhelme him; Surely in the flood of many waters they shall not come neere him.

Iob.38.11.

Psal.88.8.

Hos.5.10.

But these our tribulations which are waters, are also many waters. Our common proverb is, Seldome comes sorrow alone. But as waters come rolling and wauing many together: so the miseries of this life. The Prophet Ezekiel saw the roule of a booke written within and without, and there was written

Ezeck.2.10.

therein,

therein, Lamentations, and singing, and woe. The booke is written within and without, to shew that many are the troubles of the righteous, both inward and outward. And it is two to one if any thing befall vs, it is rather an ill happe, then a good happe. Seeing for one singing, there is in the booke a double sorrowing, lamentations, and woe. Or if it be read as some translate it, Lamentations, and mourning, and woe, then it is yet more plaine, that in this world many troubles as many waters come one in the necke of an other, no earthly ioy or comfort comming betweene. This the good King greatly complaineth of, One deepe calleth an other because of the noise of the water pipes, all thy floods and stormes haue gone ouer me. And Iob, he hath giuen me one wound vpon an other, and hee hath runne vpon me as a gyant. And Saint Paul though in one place he write God shewed mercie toward him, that he should not haue sorow vpon sorow, yet oftentimes elswhere he speaketh of his owne manifold daungers. I suffered

Et scriptura in eo erat lamentationum, lugubrisque carminis, & væ. Tremell.

Psal.42.7.

Iob 16.14.

Philip.2.37.

2 Cor.11.26.

thrice

thrice shipwracke, saies he: night and day haue I bin in the deepe sea. In iourneying I was often, in perills of waters, in perills of robbers, in perills of mine owne nation, in perills among the Gentiles, in perills in the citie, in perills in the wildernesse, in perills in the sea, in perills among false brethren. Thus we see how many waters the godly man is subiect to in this life. For one ioy he hath at least two sorowes, if he haue no more: one deepe calleth an other: one wound bringeth another: he hath sorow vpon sorow: perills vpon perills, Many waters: many dangers. Neuertheless, Surely in the flood of many waters, they shall not come neare him.

Thirdly, the dangers of this life, are as a flood. The very naming and mentioning of flood must needes be very terrible, euer since Noahs flood destroyed the whole world. For euen as a horse or a mule of whom the Prophet a little after speaketh in this Psalm. verſ. 9. hauing beene once well lashed with a whippe, doth euer after feare if he heare but the bell which is tied to the whip:

so man since the world was so well scoured and scourged with a flood, could neuer almost abide either to talke or thinke of it. Now though our whole life be nothing else but a flood of many waters, yet nothing in the world may more fitly be so called, then our going out of the world. This indeede bringeth with it a flood of many waters, and an Ocean sea of infinite cares. Aristotle writeth that nothing is so terrible as death, which Antiochus feeling sensibly in himselfe, cryeth out thus, Oh into what aduersitie am I come, and into what floods of miserie am I now fallen? He addeth the reason anon after; For I must die with great sorrow in a strange land. What speake I of a wicked tyrant? Holy men often are in great perplexitie at the time of their departure. S. Hierō writeth of Hilarion, that beeing readie to giue vp the ghost, he said thus to his soule; Go forth my soule, why feareſt thou? go forth, why tremblest thou? Thou hast serued Christ almost these threescore and ten yeares, and dost thou now feare death? Christ himselfe also

t. Mac. 6.11.

Hier. in vita eius.

feeling

feeling that he was compaſſed about with the ſorrowes of death, beganne to be afraid, and to be in great heauineſſe, and he ſaid moreouer, My ſoule is very heauie euen to the death. I know well Chriſt was afraid without ſinne, nay with great comfort. For hee prayeth thus, Not as I will, but as thou wilt. And againe, Into thy hands I commit my ſpirit. This then was his comfort, that the Iewes could do nothing in putting him to death, but as S. Peter teſtifieth, that onely which his father both by his counſell and will hath decreed, and by his hand hath ordained. Hilarion alſo that holy ancient Father comforteth himſelfe with this, that he had ſerued Chriſt almoſt ſeauentie yeares. Other children of God haue had other comforts, and all haue this, that both in life and in death they are happie in Chriſt. Howbeit ſeeing many holy Chriſtians, and euen Chriſt himſelfe feared death, it remaineth that death ſimply and in it ſelfe conſidered, is a flood of many waters. But yet the faithfull man euen in death is out of all danger. Surely in the Mark. 14. 33.

floods of many waters, they shall not come neere him.

Thus much for the first part which is the danger; In the flood of many waters. The second part followeth, which is the deliuerance: Surely, they shall not come neere him.

First, they shall not come neere. They, that is, The waters shall not come neere. The holy Church and euery member thereof is likened to a house built vpon a rocke. Vpon which
Matth. 7. 25. though the winds blow, and the floods beate, yet it can not be throwne downe, because it is built vpon a rocke. So that the floods which shake it, can neuer come neere it to ouerthrowe it. The same may be said of the ship couered with waters. It might well floate, but it could neuer be drowned. For as soone
Matth. 8. 24. as the Disciples cryed vpon Christ to saue them, presently there followed a great calme. Therefore Luther when his life was sought of all the world in a manner, translated the Psalme *Deus*
Psal. 46. 1. *noster refugium*, into dumb meeter, and caused it to be sung in all the reformed

Chur-

churches. God is our hope and ſtrength a very preſent helpe in trouble. Therefore will we not feare though the earth be mooued, and though the hills be caried into the midſt of the ſea. Though the waues thereof rage and ſwell: and though the mountaines ſhake at the tempeſt of the ſame. S. Peter the Apoſtle began to ſincke, but he ſunke not right downe. Chriſt was readie at hand to helpe him. For as ſoone as he ſawe himſelfe in preſent perill and danger, forthwith he cryed, Maſter ſaue me. Saue me O God: for the waters are com in euen vnto my ſoule. I ſticke faſt in the deepe mire where no ground is; I am come into deepe waters, ſo that the floods runne ouer me. Take me out of the mire that I ſinke not, and out of the deepe waters. Let not the water flood drowne me, neither let the deep ſwallow me vp: & let not the pit ſhut her mouth vpon me. S. Paul likewiſe ſuffered ſhipwrack, but loſt not by it one haire of his head. Wherby we may ſee the abſurdity of the Papiſts. They would prooue that iuſtifying grace may be loſt, becauſe

Pſal. 69. 1. and 16.

Act. 27. 34.

some haue made shipwracke of faith. But if we should graunt them that the Apostle speaketh of iustifying not of historical faith, yet we haue the helpe of a second answer. To wit, that shipwrack is one thing, and drowning an other. Therefore faith which is wrackt is not by and by drowned. For it may happen to suffer shipwracke as S. Paul did, and swimme out safe to the shore. But this is but a touch by the way. Meane season we see how safe and secure the faithfull man is in Christ. He is a house to which the floods may come neere to shake it, but neuer to throwe it downe, he is a ship, which the waues may come neere to tosse it, but neuer to turne it ouer: euen as Saint Peter beganne to sinke, but still kept vp his head; and Saint Paul suffred shippewracke, but was not a haire the worse for it. Surely in the flood of many waters, they shall not come neere him.

1. Tim. 1. 19.

Secondly, him. They shall not come neere him. This word must in no case be omitted. It helpeth vs to answer a verie strong obiection. For it may be

said,

ſaid, Many holy men haue loſt their goods, haue ſuffered great torments in their bodie, haue beene troubled alſo in minde; how then did not the floods of many waters come neere them? The word *Him* helpes vs to anſwer. The verie Philoſophers themſelues reckoned their goods pertained no more to them, then, be it ſpoken with reuerence and regard, the parings of their nailes. Zenon hearing newes he had loſt all he had by ſea, ſaid onely thus; Thou haſt done very well Fortune to leaue me nothing but my cloake. An other called Anaxarchus, when as Nicocreon the tyrant commanded he ſhould be beaten to death in a morrar, ſpake thus to the executioner; Beate and bray as long as thou wilt Anaxarchus his bagge or ſachell (ſo he called his owne bodie) but Anaxarchus thou canſts not touch. Yet theſe making ſo ſmall reckoning of their goods and bodie, ſet their minde notwithſtanding at a high rate. The minde of a man, is himſelfe, ſay they. Hence it is that Iulius Cæſar, when Amyclas the Pilot was greatly afraid of the tempeſt,

Bene facis fortuna cum ad pallium nos compellis.

Mens cuiuſque is eſt quiſque.

Cæsarem vehis.

spake to him thus, What meanest thou to feare base fellow, dost thou not know thou carriest Cæsar, with thee? As if he should say, Cæsars bodie may well be drowned, as any other mans may, but his minde, his magnanimitie, his valour, his fortitude, can neuer be drowned. Thus farre went Philosophie: But Diuinitie goeth a degree further. For Philosophie defineth Him, that is a man, by his reason and the morall vertues of the minde; But Diuinitie defineth a Christian man by his faith and his coniunction thereby with Christ. Excellently saith Saint Austin: Whence com's it that the soule dieth? Because faith is not in it. Whence that the bodie dieth? Because a soule is not in it. Therefore the soule of thy soule is faith. So that if we would know what is a faithfull man, we must define Him, nor by his naturall soule, as he is reasonable, but by the soule of his soule, which is his faith. And when we easily answer the obiection, that a flood may come neere a faithfull mans goods, neere his bodie, neere his reasonable soule, but

Tract. 49. in Iohan. Vnde mors in animâ ? quia non est fides. Vnde mors in corpore ? quia non est ibi anima. Ergo animæ tuæ anima fides est.

to his faith, that is to Him, it can neuer come neere. For if you speake of the life and essence of him, that it is faith, the Prophet also witnesseth, The iust shall liue by faith. And the Apostle, Now I liue not, but Christ liueth in me, but that I liue, I liue by faith in the sonne of God, who loued mee; and gaue himselfe for me. And he that was wiser then all the Philosophers determineth this point thus; The summe of the matter when yee haue heard all is this; Feare God, and keepe his commandements; for this is all of man. All of man, what's that. All of man which will hold out against all floods of many waters For the goods of man may be gotten away by forged cauillation: the bodie of man may be weakned by sickenesse: the soule of man and the faculties thereof, as memorie, witte, and such like, may be impaired by age, but faith in Christ, the feare of God, a care to keepe his commandements, is all of man, which no floods, either in life or in death can ouer-whelme. All of man wherein

Abacuck. Gal. 2. 20. Eccles. 12. 13.

man

man ought to imploy himselfe while he is aliue, and without which, man is but vanitie when he is dead, but with which, man both in life and death is most blessed. For if this be the summe of all, then of any thing but this there is no reckoning at all to be made. I haue
Matth.16.18. praied for thee, saith our Sauiour, that thy faith should not faile, and the gates of hell shall not preuaile against thee.
Cant.8.7. For loue is strong as death: iealousie is cruell as the graue: the coales thereof are fierie coales, and a vehement flame. Much water cannot quench loue, neither can the floods drowne it. Euen as
Rom.8. Paul also glorieth, that nothing can separate him from the loue of God which is in Christ Iesus. Wherefore seeing the godly man is so inuincible, that neither the gates of hell, nor the flood-gates of many waters, can preuaile against him; Surely in the flood of many waters, they shal not come neere him.

In the last place must be considered the asseueration, Surely. For if both liuing and dying my felicity be most certaine

taine in Christ, and yet I knowe not so much, what comfort can I gather thereby? Now in all aduersities this is my greatest ioy, that the fauour of God which is most constant in it selfe, is fully assured also to me. For, I know that my redeemer liueth. And if I be iudged, I know I shall be found righteous. And I know whome I haue beleeued, and I am sure. In one word, I am Surely perswaded, that neither life, nor death, nor any thing els can separate vs frō Christ. Rom.8.37. Nay in all the flood of waters wee shall be more then conquerours. They shall not come neere to conquer vs. But rather we shall conquer them. Yea that which is strangest of all, Surely we shall be more then conquerers ouer them. Though an hoast of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in it. Psal.27.3. Not in him, as it is ill translated in the English, but in it; that is, In the verie warre it selfe. I will not feare. Nay I will be of good hope. Yea Surely in the very warre will I hope and trust. For e-

uen

uen as a building made arch-wise, the more waight is laide vpon it, the more strong still it is: so the more force and strength is brought against me, the greater triumph & victorie I shall haue.

Psal.3.5. Therefore I will not be afraid of tenne thousand of the people, that haue set themselues against me round about. For a thousand of them shall fall at my side, and ten thousand at my right hand, but they shall not come neere mee. The

Gen.7.18. Arke in the flood was not drowned, as other things were, but floated vpon the waters. Yea the higher the waters encreased, the higher Surely: for that did the Arke still arise. Likewise the redde

Exod.14.22. sea did not hinder the Israelites passage, but opened an easie way to them. Yea Surely it was moreouer as a wall to backe them against all their enemies.

Iam.1.2. The words of Saint Iames are verie plaine, My brethren, count it exceeding ioy when you fall into diuers temptations. Tentation of it selfe doth vexe and disquiet a man. But to the godly it is a ioy. As we read els where; That they which are iustified by faith haue peace,

nay,

way, haue easie accesse to God, and great ioy in tribulations. But the Apostle adding, that this ioy is not common or ordinarie, but Surely exceeding ioy, raiseth vp the amplification as high as may be. Whereunto, S. Paul also accordeth; We are afflicted on euery side, yet we are not in distresse: in pouertie, but not ouercome of pouertie; wee are persecuted, but not forsaken; cast down, but we perish not. Here he prooueth directly, that the flood commeth not neere the faithfull. But where is the Surely? It followeth in the same epistle; As dying, and behold we liue: as chastened, and yet not killed: as sorrowing, and yet alwaies reioycing: as poore, and yet making others rich: as hauing nothing, and yet possessing all things. O the securitie and felicitie of the faithfull! For his faith maketh life of death; ioy of sorrowe: riches of pouertie. What shall I say more? or what would you haue me say more, then as the Apostle saies? It makes all things of nothing. As hauing nothing saies he, and yet possessing all things.

Rom. 5.

2. Cor. 4. 9.

2. Cor. 6. 10.

But

But the ſpecial thing to be noted in this ſentence is, As dying, and behold we liue. For they import, that death is no death, but As it were death, an image, or a ſhadowe of death: beeing indeede life, and Surely a better life and more immortall then we had here. Therefore he ſaies, Behold we liue, to ſhewe that by death the faithfull liue a life wherein there is ſome great ſpecialty and excellencie worthy indeed to be beholded & regarded. As if he ſhould ſay; Behold we liue, Behold we liue a more happie life, then euer we liued in our life. Saint Auguſtin often commẽdeth the ſaying of his maſter S. Ambroſe when he was readie to die. Speaking to Stilico and others about his bed; I haue not liued ſo among you, ſaith he, that I am aſhamed to liue longer if it pleaſe God: and yet again I am not afraid to die, becauſe we haue a good Lord. He doth not ſay, Mine owne goodneſſe puts me out of feare, but Gods goodneſſe. This goodneſſe of God makes me quiet in my conſcience, and ſecure in ſoule, readie to embrace death whenſoeuer it com-

Non ita vixi inter vos, vt me pudeat viuere: nec mori timeo, quia bonum dominum habemus. Pontius in fine vitæ eius.

meth

meth. Wherefore Surely is fitly added. For afflictions as waters doe not ouercome the faithfull. Nay they come not neere him. But contrariwise the faithfull conquereth afflictions. Yea Surely hee is in them all more then a conquerour. In warre he is not afraid. Rather he greatly hopeth. And Surely euen in the verie warre he hopeth. The flood of waters commeth not neere to drowne the Arke, but lift it vp. And so much the higher Surely the arke still riseth, as the flood riseth. The sea staieth not the Israelites passage. It is a dry land for them to march on. As a wall moreouer to backe them Surely against all their enemies. Tentation not onely is no matter of sorrowe, but also on the other side of ioy, & Surely of great ioy. Death is no death, but a life, and Surely such a life, as onely of it we may say, Behold we liue. So happie both in life and death is the faithfull man: Surely in the flood of many waters, they shal not come neere him.

To conclude then; No calamitie or aduersitie can possibly disseuer that

coniunction which faith maketh of euerie godly man with Christ. For feeling the remission of his sinnes assured and sealed vnto him, thee contemneth not onely the workes of the world, and disnaiments of his conscience, but euen the verie feares and terrours of death. This our deare brother M. Edward Lively, who now resteth in the Lord, lead a life which in a manner was nothing els but a continuall flood of many waters. Neuer out of suits of law, neuer-ceasing disquieters of his studie. His goods distrained, and his cattell driuen off his ground, as Iobs was. His deare wife beeing not so well able to beare so great a flood as he, euen for verie sorow presently died. A lamentable and ruefull case. So many children to hang vpon his hand, for which he had neuer maintenance, neither yet now had stay, his wife beeing gone. Well, but that sorrowfull time was blowne ouer. He was appointed to be one of the chiefest translators. And as soone as it was knowne how farre in this trauaile hee did more then any of the rest, he was

very

verie well prouided for in respect of liuing. For which my L. his Grace of Canterbury now liuing, is much to be reuerenced and honoured. But beeing so well to passe both for himselfe and for his children, sodainely he fell sicke. He was taken with an ague and a squinsey both together. And the more vsuall that was, the lesse dangerous was this accompted, but the euent shewes the contrarie. For the squinsey beeing both by himselfe and his friends not greatly regarded, within foure daies tooke away his life. These were many waters and diuerse tribulations. Besides a thousand more, which I cannot now stand to repeate. Yet he carried himselfe so in life and death, as these waters seemed not once to come neere him. He was professour of the Hebrewe tongue in this Vniuersitie thirtie yeares. (As his father in law D. Larkyn had beene professour of Phisick fiue or sixe and thirty yeares.) Which tongue, howsoeuer some account of it, yet ought to bee preferred before all the rest. For it is the antienst, the shortest, the

In Cratylo.

plaineſt of all. A great part of wiſedome, as Plato ſheweth, is in the knowledge of true Etymologies. Theſe in other tongues are vncertaine, in this taking out of the naturall qualities of euery thing that is named. In ſo much as when any man hath found the Hebrewe Etymologie, then he neede ſeeke no further. Beſides, all the Scripture written before the birth of Chriſt, except a fewe chapters of Daniel and Ezra, were written in Hebrewe. And the Rabbins themſelues, though they haue no ſmall number of fables and lies in them, yet diuerſe things they haue notwithſtanding fit for the opening of the old Teſtament. Therefore though a man cannot reade the Rabbins, yet vnleſſe he can vnderſtand handſomely well the Hebrew text, he is compted but a maimed, or as it were but halfe a Diuine, eſpecially in this learned age. Laſtly, diuerſe learned men are of opinion, to whome I very willingly aſſent, that the holy tongue which was ſpoken in Paradiſe, ſhalbe eternally vſed in the heauenly paradiſe, where the Saints ſhall euer

extoll

extoll and praise God. But this worthy professour deceased, got him greate credit, as well by the continuance, as by the holinesse of his profession. For he was not a professour for one or two yeares, as others are, but full thirtie yeares together. Nathan Cytræus writeth, that in Prage an vniuersitie of Bohemia, where Iohn Hus, and Hierome of Prage professed, that they that haue continued professours for the space of 20. yeares together, are created Earles and Dukes both together. And therefore their style is to be called *Illustres*, whereas they which are singly and simply but onely either Earles or Dukes are called *Spectabiles*. Neither maketh it any matter that they haue no reuenewes, to maintaine Earldomes or Dukedomes. For they haue the title notwithstanding euen as Suffragans haue of Bishops. Our good brother hauing no such profit or dignitie propounded vnto him, but contenting himselfe with his stipend, spent halfe his life in this place. For he was vpon threescore yeares old when he died. He

In Itinerario. pag. 444.

wrote a booke of Annotations vpon the firſt fiue ſmall Prophets, dedicated to that great patron of learning and learned men, Sir Francis Walſingham. Wherein diuers ſpeeches and phraſes of the Prophets are compared with the like in Poets and Oratours both Greek and Latin, and many notes neither vnpleaſant nor vnprofitable to be read, are fet out of the Rabbins. But in mine opinion he took greateſt pains in his Chronologie, which he dedicated to Doctor Iohn Whitgift, the reuerend late Archbiſhop of Canterbury. This booke indeede is full of hidden learning, and ſheweth infinite reading in ſtories. I asked him within this little while, whether he had written no more bookes. He tould me he had, but printed no more, becauſe he had no time to peruſe and perfect them for other buſineſſe. Now by buſineſſe he meant, I weene eſpecially his ſtudie & care to performe well his taske in the tranſlation. Wherin how excellently he was imployed, all they can witnes who were ioyned with him in that labour. For though they be

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the verie flower of the Vniuersitie for knowledge of the tongues, yet they will not be ashamed to confesse, that no one man of their companie, if not by other respects, yet at least wise for long experience and exercise in this kind, was to be compared with him. For indeede he was so desirous that this busines begunne by the commandement of our most gratious Soueraigne King Iames, should be brought to a happie ende, that oftentimes in many mens hearings, he protested he had rather die, then be any way negligent herein, Which as some thinke by all likelihood came indeede so to passe. To wit, that too earnest studie and paines about the translation, hastened his death, and brought it on sooner. Now as he liued so, in his profession, in his writings, in his translating, as though all the floods of many waters had neuer comn' neare him: euen so also he died. During the short time of his sickenesse, he caried himselfe, as alwaies before, humbly, mildly, quietly, constantly. One of his louing friends standing by his bed, and

saying; M. Liuely, I pray God you may haue patience, and hope, and especially faith vnto the ende. He lifting vp his hands said heartily and cheerefully, Amen. Little he vsed to speake, and more he could not say, for the paine and impediment of his squinsey. Which though it made a speedie ende of him, as the apoplexie did of the good Emperour Valentinian, yet how could any death be sodaine to him, whose whole life was nothing else but a meditation of death, and whom the the Lord whensoeuer he came, might finde doing his dutie? Wherefore no reason we should lament his departure out of this world. He liued blessedly, he died blessedly in the Lord. Rather, you Reuerend and learned Vniuersitie-men, lament for this, that you haue lost so famous a Professour, and so worthie a writer. Lament you translatours, beeing now depriued of him, who no lesse by his owne merit and desert, then by the priuiledge of his place, was to order and ouersee all your trauailes. Lament you poore orphans, eleuen poore children of you,

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which he left behind him, as Christ ascending left eleuen Disciples, bereaued of your kinde and deare Father, destitute of necessaries for your maintenance, to seeke of all helpe and meanes, but onely (as poore folkes vse to speake) such as God and good freinds shall prouide. Lament, lament all of you, of the Towne as well as of the Vniversitie, because our Schoole hath lost such a singular ornament of this age, because our Churches haue lost such a faithfull and syncere seruant of Christ. Questionlesse, as it should seeme by the taking away of this man, almightie God is greatly angrie with vs all for our sinnes. Christ Iesus our Master as though he meant no more to care for vs, seemeth to lie fast asleepe in the ship, while we most miserably in the flood of many waters are turmoiled and tossed. Wherfore let vs in time crie aloud, and awake him with our praiers. Or rather indeede he is not asleepe, but awake alreadie. We haue awaked him, not with our prayers, but with our sinnes. Our sinnes haue cried vp to heauen. And

the Lord beeing awaked, as a gyant comes forth againſt vs, and as a mighty man refreſhed with wine. For not onely thoſe are waters which are in the chanell, or in the ſea, but as waters are here vnderſtood, euen thoſe fires are waters, thoſe fires I ſay, which very lately awaked vs at midnight, & affrighted vs at noone day; which raged on the South ſide, and anon after on the North ſide of the Towne. It was but a fewe mens loſſe, but it was all mens warning. And what? ſhall we make nothing of this, that one kind of diſeaſe deuoureth vp the Towneſmen, an other the ſchollers? This is now the tenth courſe of Schollers, which within this month hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two ſcholers haue died in a whole yeare out of all Colledges, it hath beene accompted a great matter. This and ſuch like grieuous iudgements, beloued, doe plainely declare, that the Lord beeing awaked with the cry of our ſinnes, is grieuouſly diſpleaſed and offended at

The plague, the ſmall pocks, and the ſquinſey

vs. Wherefore let vs yet now at the length in the name of God, rowse vp our selues, and awake out of our deadly sinnes. Let this that our holy brother did so sodainly in a manner fall asleepe, be a loud O yes, as it were to awake vs all. Let euerie one of vs, amend one, iudge one, accuse one, condemne one, that we be not all condemned of the Lord. Let euery one of vs I beseech you crie vp to heauen for mercie, and say with Dauid, I haue sinned and done wickedly. Or with Ionas; Take me, for I knowe that for my sake this great tempest is vpon you. Then our most mercifull father shall blesse vs all, as he hath done this holy Saint, both in our life and in our death, by the pardoning of our offences, & couering all our sinnes, with the bowels and blood of Christ. And though in this world we be euer subiect to a flood of many waters, yet he shall drawe vs still out of many waters, as hee did Moses. Surely in the floode of many waters, no more then they did to Ionas, they shall nor come neare vs. Neither

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onely ſhall we be ſafe in the flood of death, but alſo in the flood of the day of iudgement. For that alſo is a flood, and a terrible fearefull one too. To wit, not of water, but of fire. As it was in the dayes of Noah: ſo ſhall it be, at the comming of the ſonne of man. In the firſt flood they which had not an arke, ranne vp to the toppes of houſes, to the tops of trees, to the toppes of mountaines; becauſe they deſired to hold vp their heads aboue the ſtill riſing raging water. In the ſecond, they which are not found in Chriſt, ſhall ſay to the mountaines, Fall vpon vs: and to the caues, Couer vs, and hide vs from the wrath of the Lambe. Then they ſhall be glad to creepe into euerie hole and corner that they may avoide the burning of fire. But we that confeſſe our ſinnes, and forſake the ſame, ſhall liſt our heads to no other mountain, but to Chriſt from whom commeth our ſaluation: wee ſhall deſire to bee couered with no other rocke, but onely with that out of which came the blood and water of life. For neuer did Noahs flood

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so cleane wash away all wicked men from the face of the earth, as the blood of Christ shall purge vs from all our sinnes, and present vs blameleſſe before the face of our father, onely if we bee faithfull vnto death. For then the next thing is felicitie, and the crowne of life. Which God for his mercie sake graunt vs all, that as we make no doubt, but this our holy brother nowe triumpheth with Christ, so all and euery one of vs, after wee haue waded through this world as a flood of many waters, may inherit that kingdome of glorie, which our louing Lord Iesus hath purchased for vs with his deare blood: to whome with the Father, and the Holy Ghost, be all honour and glorie, nowe and for euermore: Amen.

FINIS.

A SERMON PREACHED AT WHITEhall before the King on tewſday after Lo Sunday. 1604.

2. Cor. 3. 18.

But all we, with open face, behold as in a glaſſe the glorie of the Lord, and are transformed into the ſame image, from glorie to glorie, as by the ſpirit of the Lord.

THe old Teſtament, and the newe Teſtament, in ſumme and ſubſtance, are all one. Chriſt Ieſus the verie ſumme & ſubſtance of them both in himſelfe is one and the ſame, yeſterday, and to day, and for euer. Thoſe myſticall wheeles, which Ezekiel[a] ſeees in a

Heb. 13. 8.

a Ezek. 1. 16.

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Tho: Winston
his Book

Tho: Winston
his Book

Benjamin Winston
Book

NINE SERMONS PREACHED

By that eloquent Divine of famous memorie, TH. PLAYFERE *Doctor in Divinitie.*

PROV. 10. 7.

The memoriall of the iust shall be blessed: but the name of the wicked shall rotte.

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sayings M. Liuely, I pray God you may haue patience, and hope, and especially faith vnto the ende. He lifting vp his hands said heartily and cheerefully, Amen. Little he vsed to speake, and more he could not say, for the paine and impediment of his squinsey. Which though it made a speedie ende of him, as the apoplexie did of the good Emperour Valentinian, yet how could any death be sodaine to him, whose whole life was nothing else but a meditation of death, and whom the the Lord whensoeuer he came, might finde doing his dutie? Wherefore no reason we should lament his departure out of this world. He liued blessedly, he died blessedly in the Lord. Rather, you Reuerend and learned Vniuersitie men, lament for this, that you haue lost so famous a Professour, and so worthie a writer. Lament you translatours, beeing now depriued of him, who no lesse by his owne merit and desert, then by the priuiledge of his place, was to order and ouersee all your trauailes. Lament you poore orphans, eleuen poore children of you,

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which he left behind him, as Christ ascending left eleuen Disciples, bereaued of your kinde and deare Father, destitute of necessaries for your maintenance, to seeke of all helpe and meanes, but onely (as poore folkes vse to speake) such as God and good freinds shall prouide. Lament, lament all of you, of the Towne as well as of the Vniuersitie, because our Schoole hath lost such a singular ornament of this age, because our Churches haue lost such a faithfull and syncere seruant of Christ. Questionlesse, as it should seeme by the taking away of this man, almightie God is greatly angrie with vs all for our sinnes. Christ Iesus our Master as though he meant no more to care for vs, seemeth to lie fast asleepe in the ship, while we most miserably in the flood of many waters are turmoiled and tossed. Wherfore let vs in time crie aloud, and awake him with our praiers. Or rather indeede he is not asleepe, but awake alreadie. We haue awaked him, not with our prayers, but with our sinnes. Our sinnes haue cried vp to heauen. And

the Lord beeing awaked, as a gyant comes forth against vs, and as a mighty man refreshed with wine. For not onely those are waters which are in the chanell, or in the sea, but as waters are here vnderstood, euen those fires are waters, those fires I say, which very lately awaked vs at midnight, & affrighted vs at noone day; which raged on the South side, and anon after on the North side of the Towne. It was but a fewe mens losse, but it was all mens warning, And what? shall we make nothing of this, that one kind of disease deuoureth vp the Townesmen, an other the schollers? This is now the tenth course of Schollers, which within this month hath beene brought forth to buriall, not one of them dying of the plague, whereas heretofore if one or two scholers haue died in a whole yeare out of all Colledges, it hath beene accompted a great matter. This and such like grieuous iudgements, beloued, doe plainely declare, that the Lord beeing awaked with the cry of our sinnes, is grieuously displeased and offended at

The plague, the small pocks, and the squinsey.

vs.

vs. Wherefore let vs yet now at the length in the name of God, rowse vp our selues, and awake out of our deadly sinnes. Let this that our holy brother did so sodainly in a manner fall asleepe, be a loud O yes, as it were to awake vs all. Let euerie one of vs, amend one, iudge one, accuse one, condemne one, that we be not all condemned of the Lord. Let euery one of vs I beseech you crie vp to heauen for mercie, and say with Dauid, I haue sinned and done wickedly. Or with Ionas; Take me, for I knowe that for my sake this great tempest is vpon you. Then our most mercifull father shall blesse vs all, as he hath done this holy Saint, both in our life and in our death, by the pardoning of our offences, & couering all our sinnes, with the bowels and blood of Christ. And though in this world we be euer subiect to a flood of many waters, yet he shall drawe vs still out of many waters, as hee did Moses. Surely in the floode of many waters, no more then they did to Ionas, they shall not come neare vs. Neither

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so cleane wash away all wicked men from the face of the earth, as the blood of Christ shall purge vs from all our sinnes, and present vs blameless before the face of our father, onely if we bee faithfull vnto death. For then the next thing is felicitie, and the crowne of life. Which God for his mercie sake graunt vs all, that as we make no doubt, but this our holy brother nowe triumpheth with Christ, so all and euery one of vs, after wee haue waded through this world as a flood of many waters, may inherit that kingdome of glorie, which our louing Lord Iesus hath purchased for vs with his deare blood: to whome with the Father, and the Holy Ghost, be all honour and glorie, nowe and for euermore. Amen.

FINIS.

A SER-

A SERMON PREACHED AT WHITEhall before the King on Tewsday after Lo Sunday. 1664.

2. Cor. 3. 18.

But all we, with open face, behold as in a glasse the glorie of the Lord, and are transformed into the same image, from glorie to glorie, as by the Spirit of the Lord.

THE old Testament, and the newe Testament, in summe and substance, are all one. Christ Iesus the verie summe & substance of them both in himselfe is one and the same, yesterday, and to day, and for euer. Those mysticall wheeles, which Ezekiel[a] sees in a

Heb. 13. 8.

a Ezek. 1. 16.

vision,

vision: are one within an other. After the same sort, there is gospell in the lawe, and there is lawe in the gospell. One wheele is within another: one testament is within an other. For neither is the lawe so full of threatenings, but that it hath some comforts in it: neither is the gospell so full of comforts, but that it hath some threatnings in it. So that the lawe, is nothing else but a threatning gospel; and the gospel, is nothing else, but a comfortable lawe. The two cherubims [b], which shadowe the mercie-seat, haue their faces one toward another. In like manner, the two testaments which shadowe out Christ the true merciefeat vnto vs, haue their faces one toward another. For the olde testament looketh forward toward the newe, which is come: and the newe testament looketh backeward, toward the old, which is past. Those glorious seraphims [c] which sing, Holy, Holy, Holy, doe call to one another. So the lawe and the Gospel, lauding him alone, which is the holy one of God, doe call to one another. Behold the Lambe of

[b] Exo. 25.20

[c] Esa. 6.3.

God,

God which taketh away the sinnes of the world. There the lawe calls to the gospell, when Iohn commends Christ. Among them that haue beene borne of women, there hath not risen a greater, then the Baptist. Here on th' other side, the gospel calls to the lawe, when Christ comends Iohn. Whereupon also commending his spouse[d], he saies Thy two breasts are like two young roes, that are twins, feeding among the lillies. The two breasts of the Church are the two testaments: out of which, we that are the children of the church, suck the pure milke of the word of God. These testaments feede among the lillies. Because they treate and discourse especially of Christ, who saies, I am the lilly of the valleyes. These testaments also are like two young roes, that are twins. Because twins, (as we reade of Hippocrates twins) when they goe, they goe together, when they feede, they feede together. And after the same fashion, the two testaments, beeing the two breasts of the Church, go together, and feede together, like two

d Can. 4. 5.

young

young roes that are twins, feeding among the lillies. The Prophet Zacharie e sees in a vision, two olive trees which thorough two golden pipes, empties themselues into the golden candlesticke. This golden candlesticke, shining continually, and giuing light to euery one that came into the tabernacle was a figure of that light which lighteneth euery one that commeth into the world. And euen as the light of that candlesticke, was alwaies maintained onely with the oyle, which dropping from the olive trees, and distilling thorough the golden pipes, was conueyed into it: so, Christ shineth in our hearts, onely by the light of his word, and the two testaments, are, as it were, two golden pipes, flowing forth, and streaming forth together, whereby the oyle of all gladnesse and goodnesse is powred into vs. Wherefore, it is manifest, that the old testament and the newe testament, as Ezechiels wheeles, are one within another. Yea moreouer, as those cherubins, they looke one toward an other: as those seraphims, they sing one

e Zach. 4. 12.

to

to an other: as those young roes, they feede both together: as those golden pipes, they flowe forth both together. And therefore, as there are two cherubims, and yet but one obiect that they both looke vpon, which is the mercie-seate; as there are two seraphims, and yet but one song that they both sing, which is the Holy; as there are two roes, and yet but one food that they both feede vpon, which is the lillie: as there are two pipes, and yet but one vessell that they both flow into, which is the golden candlesticke, so, there are two testaments, and yet but one summe and substance of them both, which is Christ. Christ the onely Mercy seat; the onely Holy; the onely Lillie; the onely golden Candlesticke.

But now, though these two Testaments agree together thus in Christ, whom S. Paul calleth, Ἀνακεφαλαίωσιν, the recapitulation, or the abridgment of them both; yet, if it will please you to consider the diuerse dispensation of them, you shall in this whole verse obserue six differences betweene them. And euery difference,

Eph. 1. 10.

rence is dignitie. Euery difference of the Gospel from the law, is a dignitie of the Gospel aboue the law.

The first difference is in these words, *But all we.* In the time of the old Testament very fewe did behold the glorie of the Lord. When the law was giuen, only Moses might come vp to the top of the mount, all the people stood below. Which custome continued euen vntill the comming of Christ. For when incense was offred, a onely Zacharie went into the temple, all the multitude stood without. But suppose more men then Moyses or Zacharie did at that time behold the glorie of the Lord, yet certainly more nations then the Iewes did not behold it. The Iewes onely were Gods peculiar people. As for the Gentiles they were suffred to walke in their own wayes. The Lord shewed his word vnto Iacob, his statures and ordinances vnto Israel. He dealt not so with any other nation, neither had the heathen knowledge of his lawe: which likewise continued euen vntill the cõming of Christ. For when a woman of Canaan cryed

a Luk. 1. 10.

to our Sauiour, (saying, Haue mercie on me,) he answered her, I am not sent but to the lost sheepe of the house of Israel. Yea, not onely he himselfe denied mercie to the Gentils, but also he charged his disciples for a time to shewe no mercie vnto them. Goe not into the
b Matt.10.5. way of the Gentiles, saies he, and into the cities of the Samaritans enter ye not. But go rather to the lost sheepe of the house of Israel. So that it was but
01.1.Sa.1 one man onely among all the people, namely Moses, or Zacharie, or, to take it at the verie highest, it was but one people onely among all nations, namely the Iewes, or the Israelites, which did in the time of the old testament behold the glorie of the Lord.

But all we, now *all we*, with open face behold as in a glasse the glorie of the
c Psal.76. Lord. Then, they did sing c *Notus in Iudæa deus*, In Iewrie is God knowne, his name is great in Israel. But now we sing
d Psal.117. d *laudate dominum omnes gentes*, O praise the Lord *all* ye heathen, praise him *all* ye nations. Then, no vncircumcised stran-
e Exo.12.45. ger might eat the passeouer, e onely

those

those might eate it, which were borne in the land. But now, all we that are otherwise strangers from the commonwealth of Israel have an altar f, and being circumcised with circumcision made without hands, we may all of us eat the Easter lamb, which hath kin slaine for vs. Then, the name of Christ was as an oyntment kept close in a Tabaster box, the sauour whereof perfumed onely a part of the house. But now, it is as an oyntment powred out, the sweet smell whereof perfumeth all the house of God. Then, the doctrine of saluation was preached onely in the secret places of Palestina, which was but a corner of the world. But now, it is as it were proclaimed vpon the tops of houses, and published ouer all the whole earth. Then, onely the asse vsed to the yoke, the Law vsed to the yoke of the law, was brought vnto Christ. But now, he hath ridden into Ierusalem, vpon the asse so ale, and he hath made all the Gentiles, which were before like vntamed oxe, tractable & obedient and seruiceable to himselfe. Then, onely natural branches,

f Heb. 13. ἐκ τῆς τρομεμένης κὴν τὴν τῶν ἐθνῶν σωτερίαν. Vide Theodor. in Exod. quest. 24.

Vnguentum effusum.

g Can. 1. 2. Christi nomen ante eius aduentum in Israel populo quasi in vase aliquo claudebatur, Ambr.

h Luk. 12. 3.

i Math. 21. 7.

which were the Iewes, did by faith take roote downward, and by charitie beare fruit vpward. But now, wild branches
k. Ro.11.17. are grafted into the right olive tree, and all the Gentiles are incorporated into the bodie of Christ.

Therefore thus is now most true which our Sauiour saies concerning his Church, l The Queenes and the concubines haue praised her. The Queenes
l Can.6.8. are the Iewes, whom Christ of old had espoused to himselfe. The concubines are the Gentiles: which though heretofore they haue runne a whoring after strange Gods, as the Prophet speaketh, yet now they are faithfull vnto Christ. So that, not onely the Queenes, but also the concubines praise the Church, yea all generations doe call her blessed. Which is the cause, why Salomon also had three hundred queenes, and seauen hundred concubines: m Not so much to
m 1.Reg.11. satisfie his owne fancy, as to signifie Gods pleasure. Namely, that there should be seauen in the time of the Gospell, to three in the time of the Law, seauen to three, which should loue the

true

true Salomon Christ Iesus. And that, not only three hundred persons among the Iewes, but also seauen hundred nations among the Gentiles, yea *all* the nations of the earth, should at length be ioyned to Christ. Now Salomon, not onely by the multitude of his concubines (and likewise by marrying Pharaohs daughter) did foreshew the calling of the Gentiles; but much more [n] by requesting Hiram king of Tyrus, to helpe him build the temple. For none but Israelites did meddle with building the tabernacle; whereas Sidonians, and diuerse other Gentiles, did helpe to build the temple. Which did mystically insinuate a further thing. To wit, that though the synagogue of the Iewes did consist onely of Israelites, yet the Sidonians, and all other nations, should one day come together, and put-too their helping hand, to edifie and build vp the Church of Christ, Euen as the father of Salomon propheſied of it long before, [o] The Kings of Tarsis and the Iſler ſhall giue preſents, the kings of Arabia and Saba ſhall bring gifts. *All*

n 1. Reg. 5. 1.

o Psal. 72. 10. Vide Ambro. de voca. gen. lib. 2. c. 1. & Cyrol contra Iulianum l. 8.

people shall fall downe before him, *all* nations shall doe him seruice. We read p that the Israelites remooued their tents from Marah, and came to Elim, where they found twelue fountaines of water, and seauentie palme trees. All the while they were in Marah, which signifieth bitternes, they sawe no fountaine, no palme tree. But when they came to Elim, which signifieth rams, then they found twelue fountaines and seauentie palme trees. This iourney of the Israelites did intimate thus much. That the Church of Christ should neuer leaue iourneying on forward, till it came from Marah to Elim. That is, from the Iewes, whose mouthes are full of cursing and bitternes, to the Gentiles, which are the true flocke and sheepfold of Christ. Here, the Church findeth twelue fountaines, and seauentie palme trees, q twelue Apostles, and seauentie Disciples. Which twelue Apostles, as twelue fountaines, haue flowed more generally ouer the face of *all* the earth to renewe it, then Noahs flood did to destroy it. And the seuenty Disciples, as

p Num. 33. 9.

q Non dubium quin de duodecim apostolis sermo sit, de quorum fontibus deriuata aqua, totius mundi siccitate wrigant. Hieron. Epist. ad Fabiolam. M. 6.

seauen

seauentie palme trees, haue flourished and spread thēselues ouer *all* the world, so that, as the Psalmist speaketh, [r] The hills are couered with the shadow of them, and the boughs thereof are like the goodly Cedar trees. Almightie God commanded Moyses to make 12. cakes, which should be set continually vpon the table of shewbread, yet so as they should be changed euery Sabbath day [s]. These twelue cakes did prefigure the twelue Apostles [t], and all those disciples of Christ, which continually *shew* to his people the *bread* of life, that is, the word of God. Now these twelue cakes are changed, when as the twelue fountaines, and the seauentie palme trees, are changed into twelue Apostles and seauentie Disciples. That so Gods promise to his Church may be fulfilled, which is this, [u] In steed of thy fathers thou shalt haue children, whom thou maist make Princes in *all* lands. As if in other words he should haue saide, Thy shewbread shall be changed. For in steed of thy twelue fountaines, and thy seauentie palme trees, thou shalt haue

r Psal. 80. 10.

s Leuit. 24. 8.

t Beda de Taber: lib. 1. cap. 7.

u Psal. 45. 17. Constitues eos principes super omnem terram. De apostolis dictum est. Vtique & de nobis, qui loca apostolorum minoribus reuerâ meritis, sed maioribus consolationibus obtinemus. Arnulfus in ser. in Conc. Turonens. pag. 65.

twelue Apoſtles & ſeauentie diſciples, whom thou maiſt make Princes in *all* lands. To this myſterie of the twelue fountaines, is anſwerable that which is written of the twelue oxen[x]. The molten ſea did ſtand vpon twelue oxen, whereof three looked towarde the North, and three looked toward the Weſt, and three looked toward the South, and three looked toward the Eaſt. The great caldron was called a molten ſea, becauſe it did foreſhew the depth of the twelue Apoſtles doctrine, which flowing from them, as from twelue fountaines, did make, as it were, a maine ſea. This ſea did ſtand vpon twelue oxen, that is, as Saint Paul doth interpret it[y], vpon twelue Apoſtles, Which in that they looked fowre waies, Eaſt, Weſt, North, and South, they did teach all nations[z]. And in that they looked three and three together, they did repreſent the bleſſed Trinitie. Not only teaching *all* nations, but alſo in that ſea of water baptizing them, in the name of the Father, and of the Sonne, and of the holy Ghoſt.

x 2.Chr.4.4.

y 1.Cor.9.10. Duodecim boues, duodecim apoſtoli ſunt. Beda de temp. Salom. c. 10.

z Poteſt intelligi quod quatuor facies rota habeat, propter hoc quod ſcriptura ſacra per gratiam predicationis extenſa in quatuor mundi partes innotuit. Gregor. in Ezech. Hom.

Where-

Wherefore, though the two kine which carried the Arke, wherein were the tables of the Law, went straight and kept one path, turning neither to the right hand nor to the left: Yet 1.Sam.6.12.
these twelue oxen which carried the molten sea, signifying the doctrine of the Gospel, went not streight, neither kept one path, but turned into the way of the Gentiles, yea they looked all manner of waies, East, West, North, and South. And those two kyne stood still and lowed no more, when they came to the field of Iosua, dwelling in Bethshemesh, that is, in the house of the sunne. To note, that all the kine, and calues, and sacrifices, and ceremonies of the old lawe were to cease, and stand still, when they came to Iesus, which is the true Iosua, dwelling in heauen, which is the true Bethshemesh. But these twelue oxen, were so farre from leauing off, either to goe, or to low, when they came to Christ, that euen then, they went much faster, and lowed much lowder, so that now their souund is gone out into *all* lands, and

their

their words into the ends of the world, and in them hath god set Bethshemesh, that is, a house or a tabernacle for the sunne. Therefore as the materiall sunne, thorough the twelue signes in the Zodiake, goeth forth from the vttermost parts of the heauen, and runneth about to the end of it againe: in like sort, the spirituall Sonne of righteousnesse, by the twelue Apostles, as by twelue signes, hath beene borne round about the world, that he might be not onely the glorie of his people Israel, but also a light to lighten the Gentiles, and that al, *al* the ends of the earth might see the saluation of our God. Truth it is, touching the Synagogue of the Iewes, Christ saith, [b] My sister, my spouse is as a garden enclosed, and as a fountaine sealed vp. For as Saint Ierome writeth [c], the whole countrie of Iewrie where the Iewes dwelt, lying betweene Dan and Beersabee, was scarce a hundred and three-score mile-long. So that it might well be likened, to a garden enclosed, and to a fountaine sealed vp. But now, this sealed fountaine hath beene turned

a Psal. 19. 6.

b Can. 4. 12.

c Terra à Dan vsque Beersabee vix centum sexaginta millium in longum spacio tenditur. Hier. ad Dard.

into

into a springing well, since the twelue fountaines haue flowed ouer *all* the earth: and, this enclosed garden hath beene turned into an open field, since the twelue oxen haue plowed the field of *all* the whole world. Therefore now Christ saith of himselfe, [d] I am a flower of the feild. And so likewise to his spouse: [e] Come my welbeloued, let vs go forth into the field, let vs remaine in the villages. For though before his passion he was apprehended in a garde, yet at his passion he was crucified without the gate [f]. To signifie, that he would be, not onely a garden-flower, but also a feild-flower; & that he would remaine, not onely for the saluation of the Iewes within the city of Ierusalem, but also for the saluation of the Gentils without the gate of the citie, in *all* the villages round about. Nabuchadnezzar [g] saw in a vision a stone cut without hands, which became a great mountaine, and filled *all* the whole earth. This stone cut without hands, is Christ begotten of a pure Virgin, without the companie of man. Who was indeede a verie little stone,

d Can.2.1. Ego sum flos campi.

e Cant.7.11.

f Heb.13.12.

g Dan.2.35.

or,

or, as I may say, but a sparke at the first. Wherefore the Iewes for his pouertie and humilitie despised and refused him. But now this poore little stone which the builders refused, is become the head-stone in the corner, and it is made a great mountaine, which filleth *all* the whole earth. According to the prophesie of Esay, [h] It shall be in the last dayes, that the mountaine of the house of the Lord shall be prepared in the toppe of the mountaines, and shall be exalted aboue the hills, and *all* nations shall flow vnto it. So that now Christ, which is the head corner stone, may be fitly called the second Adam. The Greeke letters of which name, as S. Cyprian [i] writeth, do seuerally signifie *all* the quarters of the earth. A. Ἀνατολὴ, the East: Δ. Δύσις, the West: A. againe, Ἄρκτος, the North: M. Μεσημβρία, the South. According to the promise of God vnto Abraham, [k] Thy seed shall be as the dust of the earth: (that is, as the first Adam was made of the dust of the earth: so thy seede, which is Christ the second Adam, shall be dispersed as dust ouer *all* the earth.) Thy seede

h cap.2.v.2.

i Oportuit vt ex quatuor cardinibus orbis terræ nomen in re portaret Adam. Tract. de Sina & Sion. initio.

k Gen.28.14.

seede shall be as the dust of the earth; and thou shalt spread abroad, (as a great mountaine,) to the East, and to the West, and to the North, and to the South; and in thee, and in thy seed, shal *all* the families of the earth bee blessed. The Iewish Synagogue speaketh in this sort, l My soule troubleth me, for the chariots of Aminadab. Aminadab signifieth a willing or an obedient people. Such are the faithfull Gentiles. Of whom God saith, m A people which I haue not knowne shall serue mee: As soone as they heare of mee they shal obey me. But the strange children shall dissemble with mee. The strange children shal faile, and be afraid out of their prisons. Though God haue beene a louing father to the Iewes, yet they dissemble, and are strange children to him. Contrariwise though God haue not knowne the Gentiles, yet they doe knowe and serue him. Therefore the obstinate Iewes repining and grudging that the Gentiles are called, say euerie one of them, *anima mea conturbauit me*, My soule troubleth me, thorough

l Can. 6. 11. Anima mea conturbauit me, propter quadrigas Aminadab.

m Psal. 44.

envy,

enuie, malice, blindnes, and disobedience. Because they faile, and are afraid out of their prisons. On the other side, the obedient Gentiles, beeing called to this libertie of the sonnes of God, lie not in any prisons, but ride in the chariots of Amminadab. Because, as soone as they heare of God, they willingly obey him. Which is implied, in that a man of Cyrene, named Simon [n], did carrie the crosse of Christ. A man of Cyrene, is a Gentile; Simon signifieth hearing and obeying. Therefore, a man of Cyrene named Simon carrying the crosse, is a faithfull Gentile, which as soone as he heareth of God, doth willingly obey him. For now God hath perswaded Iapheth to dwell in the tents of Shem [o]. That is, he hath perswaded the Gentiles comming of Iapheth to embrace that obedience into Christ, which the Iewes comming of Shem haue refused. This is the reason, why the Hebrew Scriptures are translated into Greeke, and Latine, and all other languages. To shew, that Iapheth doth now dwell in the tents of Shem. And

n Mat. 27. 32. Vt tali facto præsignaretur gentium fides. Leo de Pas. do. s. 8.

o Gen. 9. 27.

that

that those oracles, which before were appropriated to the Iewes[p], are now imparted vnto *all* the Gentiles. So that the prophesie of the Patriarke Iacob is now also fulfilled, who saith, Nepthalie shal be as a Hind let loose, giuing goodly words. For Christ did first preach in the land of Nepthaly among the Iews[q]. But seeing the Iewes would not obey him, therefore he hath turned to the Gentiles[r]. And so Nepthalie is as a hind let loose, giuing goodly words. Because Christ, who first preached in Nepthalie, is not now any longer in prison among the Iewes; but, as a hind let loose, leaping by the mountaines, and skipping by the hills[s], so he hath run swiftly ouer *all* the world[u], and with his goodly words, with his gratious words, he hath perswaded Iapheth and *all* the Gentiles, to dwell in the tents of Shem, and to ride in the chariots of Amminadab. These chariots of Amminadab are called in Latine, *Quadriga*, because each of them is drawne with foure horses. Which very aptly befitteth the doctrine of the Gospel.

p Rom.3.2.

q Gen.49.21.

r Math.4.13.

s Act.13.46.

t Cant.2.8.

u Ps.147.15.

For,

For, as Calvin noteth in the Epistle before his Harmonie, God hath of set purpose ordained that the Gospel should be written by foure Euangelists, that so he might make a triumphant chariot for his sonne[z]. Which being drawne with foure horses, and running vpon fowre wheels, might quickly passe ouer *all* the earth, and so shew the glorie of the Lord, vnto all his Church. Wherefore, the Church is like a graine of mustard-seede[y], which is indeede the least of all seedes, but when it is growne, it is the greatest among herbs, and it is a tree, so that the birds of the aire come and build in the branches thereof. Thus the congregation of Christ riseth from small beginnings, to so great proceedings. And though at the first, it was but a seede, yea but a graine, yet now it is growne to be an herb, yea to be a tree, wherein *all* the birds of the aire[z], *all* the faithfull in the world, doe make their nests.

Therefore the church of Christ may be compared also to the Samaritans inne[a]. For that inne is called in greeke

z Videtur consultò deus quasi triumphalem currum sibi suo paraße, vnde toti fidelium populo conspicuus appareat. In fine Epistolæ.

y Mat. 13. 31.

z Exec. 17. 23

a Luk. 10. 34.

πανδοχεῖον, because it receiueth and lodgeth all strangers that come: So the church lodgeth *all* pilgrims vpon earth. [b] In the Synogogue there was not lodging for all. For then it was said, [c] The Ammonites and the Moabites shall not enter into the congregation of the Lord: But novv, Christ is borne in an inne[d]. To signifie, that in the Church there is lodging for *all*. For Christ is the host: the Church the inne: the crosse is the signe. Harken to the Host which is Christ, and you shall heare him say, Come vnto me *all* you that labour and trauaile, and I will refresh you: I will bring you into the wineseller[e], yea I will suppe with you, and you with me[f]. Go into the inne which is the Church, and there you shall finde Parthians, and Medes, and Elamites, and *all* nations vnder heauen, staied with flagons, and comforted with apples[g]; yea refreshed and filled with nevve wine[h]. Looke vp to the signe, which is the crosse, and you shall see diuerse things. First, you shall see one crowne of thornes. To shew, that the earth is the Lords, and

b Πανδοχεῖον ἡ ἐκκλησία ἡ πάντας ὑποδεχομενή Theophylact. p. 268. Stabulum eccle sia est; vnde & in stabulo dominus natus est. Emis. Do. 13. post Pen.
c Deut. 23. 2.
d Luk. 2. 7.
e Can. 2. 4.
f Reu. 3. 10.
g Can. 2. 5.
h Act. 2. 5

all that therein is, the round world, and they that dwell therein. For the roundnes of the crowne doth declare the large dominion of him that is crowned. Namely, that his dominion is from the one sea to the other, and from the flood vnto the worlds end[i]. Secondly, you shall see two hands. To shew, that God is, not the God of the Iewes only, but of the Gentiles also[k]. For not only one hand, but both his hands, are fast-nayled and stretched-out. The one to the one theefe, the other to the other theif; the one to the Iewes, the other to the Gentiles, that he may embrace *all* that loue him. Thirdly, you shall see three tongues. To shew, that Christ, is not the king of the Hebrewes only, but of the Grecians, and the Latins also. For his title, *Iesus of Nazareth King of the Iewes*, is written in Hebrew, Greeke, and Latine. That at the most sweete and most excellent name of Iesus euery knee may bowe; and *all* tongues may confesse, that Iesus Christ is the Lord[l]. Fourthly, you shall see fowre quarters of the crosse. To shew, by the fowre

i Psal. 72. 8.

k Rom. 3. 29.

l Phil. 2. 11.

quar-

quarters of the crosse, the fowre quarters of the world. For God is no accepter of persons, but in euery quarter and countrie, he that feareth him, is accepted with him. Therefore also Christs garments[m] were diuided into fowre parts. Because, out of what quarter or part soeuer we come of *all* the fowre parts of the world, if we be naked, Christ hath garments to cloath vs, if we be harbourles, Christ hath room to lodge vs. Euen as he himselfe saies, *All* that the Father giueth mee, shall come to mee, and whosoeuer commeth to mee, *Non ejiciam foras*, I will not turne him out of doores. Wherefore whether we respect the host, or the hosts inne, or the innes signe; and about the signe it selfe, whether we respect, one crown, or two hands, or three tongues, or fower quarters; euery of these doth plainly shew, that now in the Church there is lodging for *all*, and so consequently that the Church may be compared to the Samaritans inne. It may be compared likewise to Salomons troupe of horses[o]. For Salomons troupe of horses

m. Ioh. 16. 23.

o Can. 1. 8.

was kept in fowre thousand stables, ten and ten in a stable [p]; so that he had in his whole troupe fourtie thousand horses; which were either bought by him [q], or else brought to him [r] out of *all* countries. So the Apostles, as we may read in th' Acts, brought by one sermõ three thousand soules [s], brought by an other sermon fiue thousand soules to Christ [u]; and so euery day, out of *all* countries and kindreds [x], there are added to the Church by infinite and innumerable multitudes [y], such as shall be saued. It may be compared to S. Peters sheete [z]. For in Peters sheete, were *all* sort of beasts, fowre footed beasts of the earth, and wild beasts, creeping things, and foules of the heauen. So, in the church there are *all* manner of men, Circumcised and vncircumcised, Barbarians and Sythians [a]. It may be compared to Noahs Arke [b]. For there came to Noah into his Arke all kind of creatures, cleane and vncleane, male and female. So there commeth to Christ into his Church, *all* manner of men, Iewes and Grecians, bond and free [c]. It may be compared to

p 2. Chro. 9. 25.
q 1. Reg. 4. 26.
r 1. Reg 10. 28.
s 2. Chr. 9. 24.
t Act. 2. 41.
u Act. 4. 4.
x Reuel. 7. 9.
y Dan. 7. 14.
z Act. 10. 12.
a Colloss. 3 11.
b Gen. 7. 14.
c 1. Cor. 12. 13.

S. Iames

S. Iames his net[d]. For that net had corke aboue to make it swimme, and lead belowe to make it sinke, that it might take *all* sorts of fishes. So, the Church hath diuerse fishers of men, some that teach slightly and superficially, some againe that teach more deeply and profoundly, that *all* manner of men may be taught[e], and caught[f], and drawne vnto Christ. *Lastly*, it may be compared to King Assuerus his feast[g]. For that feast entertained *all* kind of guests, seauen dayes together, in the court of the garden of the kings pallace. So, in the Church, the Lord of hosts hath made vnto *all* manner of men, a feast of fat things, euen a feast of fined wines, (to vse the Prophet Esais[h] words) and fat things full of marrow, of wines fined and purified. Before that this feast was prepared, the oxen and fatlings killed, and euery thing els prouided, all men were not bidden. But now that Christ hath bin killed, he keepeth, as I may say, open house[i], and sendeth his seruants into the high waies[k], to gather together *all* that euer they finde. Yea his

d Luk 5. 10.

e Ioh. 6. 45.
f Matth. 13. 47.
g Est. 1. 5.

h Esay. 25. 6.

i Prou. 9. 2.

k Luk. 14. 23.

seruãts haue not only bidde̅ *all* that they could find in the hie-waies, but also they haue croſt the ſeas, and called the verie furthermoſt [m] Ilands of *all* the world, to behold the glorie of the Lord. Bleſſed, O bleſſed be the Lord for his vnſpeakable mercies towards this Iland, now farre more flouriſhing then euer it was, in which we liue. For, alas, in the time of the olde Teſtament, who was there, I pray you, in this whole Monarchie, at leaſt wiſe that euer we could read of heare of, which had any true knowledge of God? S. Ierom, in th'end of his dialogue againſt the Pelagians, writeth thus, [n] Vntill the very comming of Chriſt, ſaies he, the Prouince of Britain, which hath bin oftentimes gouerned by tyrants, and the Scottiſh people, and all the nations round about the Ocean ſea, were vtterly ignorant of Moyſes and the Prophets. So that then, by the teſtimonie of S. Ierom, all our religion was ſuperſtition: al our Church-ſeruice was, Idolatrie: all our Prieſts, were Paynims: all our gods, were idols. Then there was in Scotland, the temple of Mars: in Cornewall, the temple of

m Eſa. 60. 9.

n Vſque ad aduentum Chriſti, Britannia fertilis prouincia tyrannorum, & Scoticæ gentes, omneſque vſq; ad Oceanum per circuitum barbaræ nationes, Moyſen prophetaſq; ignorabant.

Mercurie: in Bangor in Wales, the temple of Minerva[o]: in Malden in Essex, the temple of Victoria[p]: in Bath, the temple of Apollo[q]: in Leycester, the temple of Janus: in Yorke, where Peters is now, the temple of Bellona[r]: in London, where Pauls is now, the temple of Diana[s]. Therefore it is very likely, that they esteemed as highly then of the goddesse Diana in London, as they did in Ephesus[t]. And that, as they cried there, *Great is Diana of the Ephesians*: so they cried here, *Great is Diana of the Londoners*. Euen no more then three and fiftie yeares before the incarnation of Christ, when Iulius Cæsar came out of France into England, so absurd and senslesse were the people of this Land, that in steed of the true and euerliuing God, they serued these heathenish and abominable idols, Mars, Mercurie, Minerva, Victoria, Apollo, Janus, Bellona, Diana, & such like. And not long after, to wit, *an. Christ.* 180. King Lucius being first christened himselfe, forthwith re-stablished religion, in this whol kingdom. But thanks, thāks be to God, in the time

o Stow Annal. in vita Morgani.
p Camdeni Brittan. in Essexia.
q Stow Annal. in vite Bladud & Leiregum, & Seuen imperatoris.
r Iuellus in Tracta. de sacris Scripturis, pag. 129.
s Act. 19. 28.
t

of the new Testament, three and fiftie yeares after the incarnation of Christ: when Ioseph of Arimathea came out of France into England, many in this Realme of blind and ignorant Pagans, became very zealous and sincere Christians. For Saint Philip the Apostle, after hee had preached the Gospell through-out *all* France, at length sent Ioseph of Arimathea hither into England. Who when he had conuerted very many to the faith, died in this Land, and he that had buried the bodie of Christ, was buried in Glascenburie himselfe[t]. Also Simon Zelotes an other Apostle, after he had preached the Gospell throughout *all* Mauritania, at length came ouer into England. Who when he had declared likewise touthe doctrine of Christ crucified, was in the end crucified himselfe, and buried here in Brittaine[u]. About this time Aristobulus one of the seauentie Disciples, [x]. whom Saint Paul mentioneth in his Epistle to the Romans[y], was a reuerend and a renowned Bishop in this Land. Also, Claudia a noble English La-

t Gildas.lib. de victoria Aurelii. Am.

u Nicephorus l.2.c.40.

x Dorotheus in synopsi c.23.

y Ro.16,10.

Ladie [z], whome S. Paul mentioneth in his second Epistle to Timothie [a], was here amongst vs a famous professour of the faith. Since which time, though the ciuil state hath bin often turn'd vpside downe, by the Romans, by the Saxons, by the Danes, by the Normans, yet the Gospel of Christ, hath neuer vtterly failed, or bin taken from vs. This the holy Fathers of the church, which haue lived in the ages next ensuing, doe declare. Tertullian [b], who liued *Ann.* 200. writeth thus, b *all* the coasts of Spaine, and diuers parts of France, and many places of *Brittaine*, which the Romanes could neuer subdue with their sword, Christ hath subdued with his word. Origen, who liued *Ann.* 260. writeth thus, c Did the Ile of *Brittaine* before the cõming of Christ, euer acknowledge the faith of one God? No. But yet now *all* that countrie singeth ioyfully vnto the Lord. Constantine the great, the glory of all the Emperours, borne here in England, & of English blood, who liued *Ann.* 306. writeth in an Epistle thus, d Whatsoeuer custome is of force in *all* the

z Martial. Epigrãmat. lib. 4.
a 2. Tim. 4. 21.

b Aduer. Iudæ. c. 3. Hispaniarũ omnes termini, & Galliarum diuersæ nationes, & Britannorũ inaccessa Romanis loca Christo vero subdita.
c Hom. 4. in Eze. Quando terra Britanniæ ante aduentũ Christi in vnius dei consensit religionem? Nunc verò vniuersa terra eum lætitia clamat ad dominum.
d Socra. l. 1. c. 9.

the churches of Egypt, Spaine, France, and *Brittaine*, looke that the same be likewise ratified among you. S. Chrysostome, who liued *An.* 405. writeth thus, [e] In all places whersoeuer you go into any church, whether it be of the Mores, or of the Persians, or euen of the verie Iles of *Brittaine*, you may heare Iohn Baptist preaching. S. Hierom, who liued *Ann.* 420. writeth thus, [f] The Frenchmen, the *Englishmen*, they of Africa, they of Persia, and *all* barbarous nations, worship one Christ, and obserue one rule of religion. Theodoret, who liued *Ann.* 450. writeth thus, [g] The blessed Apostles haue induced the *Englishmen*, the Danes, the Saxons, in one word, *all* people and countries, to embrace the doctrine of Christ. Gregorie the great who liued *An.* 605. writeth thus, [h] Who can sufficiently expresse, how glad *all* the faithfull are, for that the *Englishmen* haue forsaken the darkenes of their errors, and haue againe receiued the light of the Gospel. *Beda*, who liued *Ann.* 730. writeth thus, [i] England at this present, is inhabited by *Englishmen*, Britains,

[e] Hom. 18. in 2. Cor.

[f] Epist. ad Eugrium. Anno 500. Columbanus in Anglia, Palladius in Scotia, Patricius in Hibernia floruit.

[g] Aduers. Graz. lib. 9.

[h] Epist. lib. 2. c. 38.

[i] Hist. l. 2. c. 1.

tains, Scots, Picts, and Romanes, all which, though they speak fiue tongues, yet they professe but one faith. Thus you see, how the Gospel of Christ, hauing bin first planted in this land, by Ioseph of Arimathea, and Simon Zelotes, (in whose time Aristobulus and Claudia, and not long after King Lucius also liued) hath euer since continued amongst vs; as testifieth, Tertullian, Origen, Constantine the great, Athanasius, Chrysostome, Hierome, Theodoret, Gregorie, Beda, and many more which might here haue bin alleadged k.

Lo yee then, ye blessed and beloued of the Lord. Lo yee, and marke it well I beseech you, how farre the new Testament excelleth the old. In the time of the old Testament, they did sing onely *Notus in Iudea deus*: but now, we sing also, *Laudate dominum omnes gentes*. Then they that were borne in the Land onely might eate the Passeouer: but now, we that are strangers also, may eate the Easter lamb. Then the name of Christ was only, as an oyntment kept in an alabaster box: but now, it is also, as an oynt-

k Vide præter cæteros, vitam Bernardi l. 2. cap. 7. & Bernard de Considerat. lib 3.

oyntment powred out. Then the doctrine of Saluation, was onely preached in secret places: but now, it is also preached vpon the tops of houses. Then, the old asse only, was brought vnto Christ: but now, the young foale also, obedient vnto him. Then naturall branches only, did prosper and flourish: but now, wild branches also, are grafted into the olive tree. Then, the Queenes onely, did praise the Church: but now, the concubines also, do call her blessed. Then, Israelites onely, did build the tabernacle: but now, Sidonians also, doe helpe to build the Temple. Then, they pitched their tents onely in Marah, where was neither fountaine nor palm-trees: but now, we pitch in Elim, where there are twelue fountains, and seuentie palme trees. Then, the two kine which carried the Arke, looked onely one way: but now, the twelue oxen which carrie the molten sea, looke euery way, East, West, North, and South. Then, Christ was a flower, growing onely in the little garden of Iudea: but now, he is a flower, flourishing in the

wide

wide field of *all* the world. Then, Christ was onely a little stone, cut without hands: but now, he is a great huge mountaine, which filleth *all* the earth. Then, the Church of Christ was, as it were, in prison, beeing tied and bound onely to one place: but now, it posteth ouer *all* places riding and triumphing in the chariots of Aminadab. Then, the Church of Christ was onely a small graine of mustard-seede, which is lesser then any other seede: but now, it spreadeth abroad as a mightie bigge tree, wherein *all* the birds of the aire do make their nests. So that, the Church of Christ, now in the time of the new Testament, is like the Samaritans inne, which lodgeth all passengers: It is like Salomons troupe of hourses, which commeth out of *all* countries. It is like Saint Peters sheete, which infouldeth, *all* sort of beasts. It is like Noahs arke, which receiueth *all* kind of creatures. It is like Saint Iames his net, which catcheth *all* sort of fishes. All's fish, that comes to this net. It is like king Assuerus feast, which entertaineth *all* kind of

guests.

guests. To this feast *all we* that wil come are well-come. Not some fewe Iewes only, *But all we*: euen all we Brittaines, *all we* I say, with open face, behold as in a glasse the glorie of the Lord. This is the first difference, betweene the Law and the Gospel, in these words, *But all we.*

FINIS.

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